

THE COLORED AMERICAN MAGAZINE

CONTENTS

FRONTISPIECE, Portrait Capt. J. P. Bratton	PAGE
THE MONTH	215
The Business League at Atlanta—Thirty-one Negro Banks—The Niagara Movement at Harper's Ferry—Making the Number of the Negro's Friends Small—Bishop Gaines Names the Enemies of the Race—Colored Ministers and the Race Problem—Booker Washington's Prayer.	
THE VOICE OF THE NEGRO	219
THE NATIONAL NEGRO BUSINESS LEAGUE	222
THE TWENTIETH CENTURY NEGRO	227
AUTUMN (Poem)	242
THE NEGRO ON THE AMERICAN STAGE	243
A PROMINENT BUSINESS MAN OF TRINIDAD	249
THE BLIND BOY POET, OF MONTGOMERY, ALA.	251
KNIGHTS OF PYTHIAS OF TEXAS	254
ATLANTIC CITY	260
HOW BOYS AND GIRLS MAY AID THE CAUSE OF TEMPERANCE	263
THE ELKS' CONVENTION IN BROOKLYN	265
A CASE OF MEASURE FOR MEASURE	281
PREJUDICE AGAINST NEGRO SOLDIERS	285

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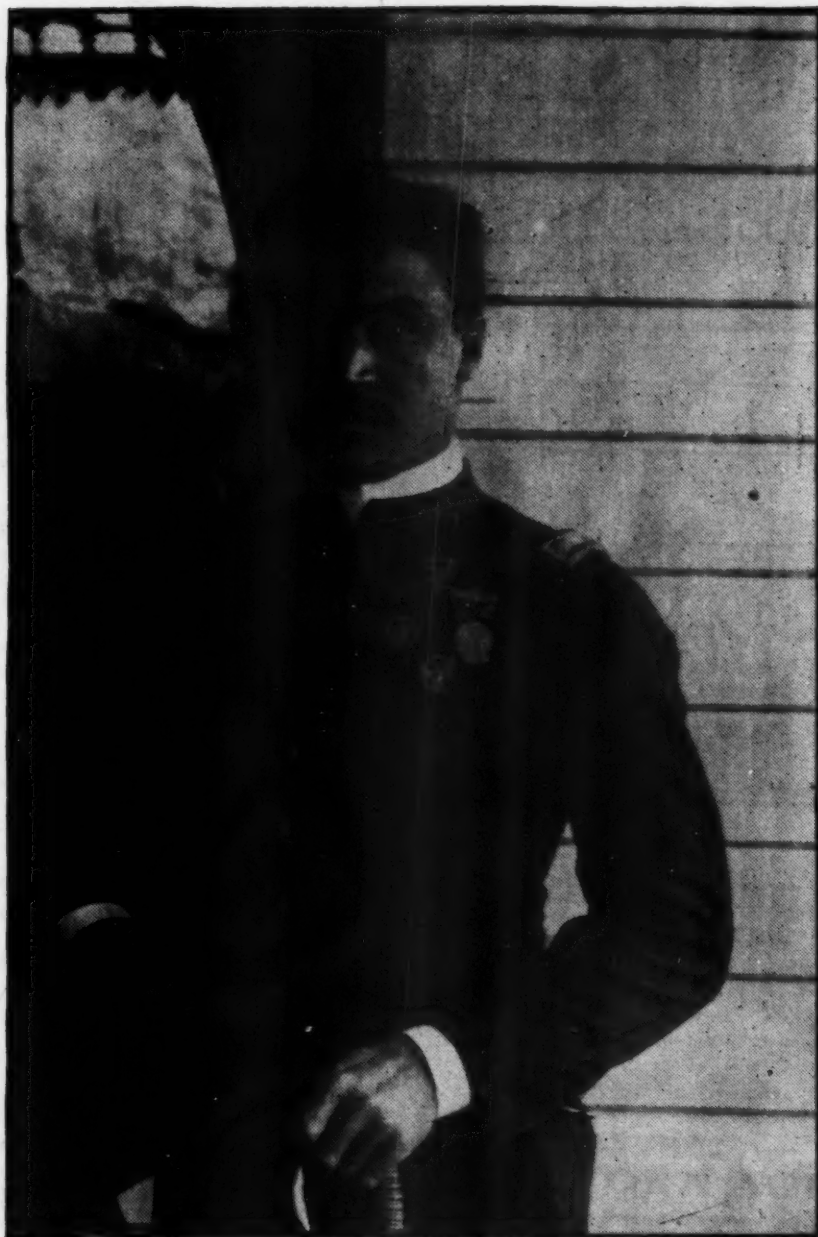
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CAPTAIN J. P. BRATTON, CAPTAIN WRIGHT CUNEY DRILL
TEAM NO. 7.—See article page 254

THE COLORED AMERICAN MAGAZINE.

VOL. XI.

OCTOBER, 1906.

NO. 4

THE MONTH

The Business League at Atlanta.

THE NATIONAL NEGRO BUSINESS LEAGUE met August 29, 30 and 31 at Atlanta, the Poor White Capital of the South. It met at a time, when as a result of a long and bitter political contest and an outbreak of crimes against women, the city and State was seething with race prejudice. It was reported that one paper had practically offered a reward for a lynching and that another was urging the formation of a Ku Klux Klan to regulate the Negro population of the city and take proper revenge, according to poor white notions, upon the Negroes who committed crimes.

There was a marked decrease of the expressions of racial animosity before the League had finished its deliberations. The white business men of Atlanta, who were wise enough to see the advantage of encouraging the efforts of Negroes to do something for themselves and who were not unmindful that a very considerable amount of their trade came from Negroes, contributed \$1,000 to assist in the entertainment of the visitors. Before the League adjourned something like two hundred of

the best citizens of Atlanta came out in a signed statement protesting, not merely against lynch law but against the insane enterprise of an afternoon newspaper that sought to revive the Ku Klux Klan. This was in the same city in which Booker T. Washington had been warned a few days before that the people of Atlanta did not desire to hear any talk or any protest against lynching, at this time from the Business League, the coming of which had just been announced. The public statement of the best white citizens practically endorsed the resolutions passed by the Negro Business League and the measures of reform for the prevention of crime, suggested by the colored newspaper, the Atlanta Independent and by several of the colored pastors of the city.

Thirty-one Negro Banks.

It was reported at the meeting of the Negro Business League that there is now no less than thirty-one banks owned and controlled by Negroes in different parts of the South. These banks have, as near as could be estimated, \$350,000 paid up capital and \$1,190,000 in deposits. It is a curious and interesting fact that Mississippi, the home

of Vardaman, has 12 banks. It is an evidence that the effort to keep the Negro down is having the effect of stimulating him to renewed effort to succeed.

There is a pretty clearly defined ambition among a large portion of the Southern population to complete the final social and political subjugation of the members of the Negro race and to establish in the Southern states a thorough-going system of caste.

There are two ways of resisting this attack upon the race: One way is by thrift, by industry, by patient effort to make the members of the Negro race so valuable and so necessary to the economic and moral welfare of the country that the better and more progressive class of the Southern people will support the Negroes in their struggle. The other way is to fight, to make of the South another Ireland; to make it an impossible place for white or black to live to depopulate the country. That is the direction in which men like Vardaman and the others of his ilk are driving the Negro. Consciously or unconsciously they are trying to force on the South a race war. They are trying to turn back the wheels of progress and keep the South forever in poverty and ignorance. Hugging fast its ancient traditions they are doing their utmost to prolong the influence of the curse that has rested on the South for a hundred years. Thirty-one Negro banks is the most positive testimony that the great mass of the Negro people do not want a race war and that they believe their future is bound up with the welfare of the whole South.

The Niagara Movement at Harpers Ferry.

Shortly before the meeting of the Business League at Atlanta the "Niagara Movement" held its second annual meeting at Harper's Ferry. The leaders of this movement have displayed the same good taste in choosing a scenic background as a setting for their speeches. Last year Niagara Falls was the place of meeting. It gave the name to the movement. This year it was Harpers Ferry, with its beautiful scenery and historic memories.

Nothing could have been better suited to give dramatic effect to the addresses that were delivered and bring the speakers into the calcium light of public attention. A genuine defense for artistic effect was displayed in all the deliberations including the curious symbolic performance of marching single file around John Brown's fort singing "John Brown's body."

Making the Number of the Negro's Friends Small.

The work of the organization during the past year has been aimed principally to preventing friends of the Negro doing anything to assist the colored people of the country which does not meet the views of this particular sect. In this way, it appeared, they have accomplished considerable toward making the number of the Negroes friends in the North and South small and select. The Niagara movement takes particular credit to itself for having prevented the passage of the Warner-Foraker amendment to the railway rate bill which would have permitted Negroes to ride on sleeping cars and would have com-

pelled the railways to furnish decent accommodations on Southern trains.

In its methods and its ways of speech the Niagara Movement seems to be a direct descendant of the Garrisonian movement for abolition. It will have no compromises; it will make no allowances for actual conditions or human nature. It wants its rights and it wants them without reserve. Any one who thinks differently, any one who suggests that the Negro should receive any different consideration or any different treatment than a white man is a "traitor." Roosevelt has been silent on the Fifteenth Amendment. He is condemned. Secretary Taft says the "Negroes are political children." He is condemned. The Republican party is condemned.

All this has the true abolitionist ring. It is a good thing that there are some abolitionists among the members of the Negro race to keep alive the sacred fire of liberty in these dark hours of reaction. It is, however, a fortunate thing that the great mass of the Negro people are willing to toil on and up, by the slow processes of industry, thrift, sobriety, inspired by a desire for peace the common welfare of the whole people, black and white. The aggressive attitude of the representatives of the Niagara Movement lessens the number of the friends of the Negro, it intensifies the antagonism between the races, it discourages any solution of the racial problem along industrial or economic lines, but it keeps the issue clear and if the South really proposes to settle the contest between the races in blood, it brings the final catastrophe nearer.

Bishop Gaines Names the Enemies of the Race.

At the meeting of the Negro Young People's Christian Educational Congress in Washington, Bishop Gaines named as the avowed enemies of the Negro race Senator Tilman of South Carolina, Governor Vardaman of Mississippi, Governor Davis of Arkansas and Thomas Dixon, author of the Clansman. It is a tremendous indictment to say that a man is an "enemy of a race," that he is seeking to injure, destroy and degrade a whole people, but it is true of these men. Millions of innocent people, millions more as yet unborn have had their future clouded, their prospect of a better happier life injured by these men. They are the representatives of the evil genius of the South. They embody in themselves all the evil that the curse of slavery has wrought upon the Southern people. They have driven the Negro almost to despair but they have worked a greater wrong upon the white South than they have upon the Negro.

"We have stood said Bishop Gaines," "almost on the brink of despair but I thank God," he added, "that in the darkest hour we have been able to gather courage and stand firm in the hope of better understandings and better days."

Colored Ministers and the Race Problem.

The following item appeared recently in the Birmingham Ledger:

The colored ministers of Birmingham have prepared a petition to be presented to the mayor and aldermen asking that the law against gaming in saloons be allowed to stand. The ministers consider this practice of gaming in

saloons one of the worst things that their race has to overcome. They feel that the anti-gaming law will prevent the Negroes from congregating around saloons and fighting and getting drunk.

The city council met and the ordinance was the principal topic of the session. Indications point to the sustaining of the ordinance, though a fight is promised.

It is probable that the Negro ministers generally do not realize the influence which they can exert in softening the competition between the races in the South, not merely by undertaking, as has been recently done in Atlanta, a vigorous campaign against Negro criminals and Negro dives but by using their influence to induce the authorities to enforce the laws against those members of the race who are vicious and idle and who bring discredit upon Negroes by their crimes. It not infrequently happens that the crimes of which the public hears so much and which do such damage to every member of the Negro race are directly fostered by dens of vice which are allowed to exist because the law is not enforced. In calling attention to these things the colored ministers may be of direct service, not only to the city in which they live but to the race as a whole. Here is an opportunity for the Negro to enter politics, even though he does not vote. Real political work, political work that does the Negro race good and not harm will be some practical service of this kind for the good of the whole community.

Booker Washington's Prayer.

It is said that Booker T. Washington, in a recent address gave utterance to the following sentiment: "I am proud

of being a Negro; if the good Lord were to take me to Heaven or some other place and offer to make me over according to my own wish I would say: 'Lord please make me black.'"

It will be pretty hard for a good many people who are classed in this country as Negroes to utter just the same sentiment that Mr. Washington has here voiced. The Negro has too many disadvantages in this country. His future is too uncertain; he is burdened with too heavy a load of prejudice.

It is not so difficult to understand that a man should say that he would rather be black than white if he had to live in the South, because however backward the black man may be there, however much despised, in his struggle upward the Negro represents right and justice; the larger life. His cause is the cause of progress. The Negro is bound, in the end, to win in the South, because the stars in their courses are fighting for him.

But there are reasons why Negroes elsewhere, who are ambitious and have faith, as Booker Washington has in the Negro people and their cause, might well choose to be a Negro. The reason is that in the long run, a man's success, his joy in life and his place in history depend upon the service that he has been to the rest of the world. The Negro race has its place yet to make in the world. It has everything to achieve and the man who helps it to succeed, who puts the most of his life into the building up of that race will have made a great place in the world's history and performed a great service to the world at large.

The Voice of the Negro

Three Representative Negro Organizations Issue Addresses to the World

Three Negro organizations representing different organized racial interests have recently issued addresses to the public. Members of the Negro race have been stirred as they have never been stirred before by the efforts that are being made in the South to keep them down. There are pronounced differences of opinion among Negroes, and these differences are getting more clearly defined all the time. These differences have tended to confuse opinion among members of the white race in the North, so that there is more inclination than ever before to "leave the Negro to his fate." In view of these facts the following appeals to the support of public opinion in their struggle for better things are especially interesting.—EDITOR.

THE second annual meeting of the Niagara Movement came to a close at Harpers Ferry, Va., Aug. 20, with a sermon by the Rev. Frazier Miller. At the conclusion of the sermon an address to the country was read. It says in part:

Address to the Country: The men of the Niagara Movement, coming from the toil of the year's hard work and pausing a moment from the earning of their daily bread, turn toward the nation and again ask in the name of ten millions the privilege of a hearing. Stripped of verbiage and subterfuge, and its naked nastiness, the new American creed says:

Fear to let the black men even try to rise lest they become the equal of the whites.

In detail our demands are clear and unequivocal. First, we would vote; with the right to vote goes everything; freedom, manhood, the honor of your wives, the chastity of your daughters, the right to work and the chance to rise, and let no man listen to the liars who deny this. We want full manhood suffrage and we want it now, henceforth and forever.

Second, we want discrimination in public accommodations to cease. Separ-

ation in railway and street cars based simply on race and color is un-American, undemocratic and silly. We protest against all such discriminations.

Third, we claim the right of free men to walk, talk and be with them that wish to be with us. No man has a right to choose another man's friend and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth, we want the laws enforced against the rich as well as poor; against capitalist as well as laborer; against white as black. We are not more lawless than the white man, but we are more often arrested, convicted and mobbed. We want justice even for criminals and outlaws. We want the constitution of the country enforced. We want congress to take charge of congressional elections. We want the fifteenth amendment enforced and no state allowed to base its franchise simply on color.

The failure of the republican party in congress at the session just closed to redeem its pledge of 1904 with reference to suffrage conditions at the South seems a plain, deliberate breach of promise and stamps that party as guilty of obtaining votes under false pretenses.

Fifth, we want the national government to wipe out illiteracy in the South. We want our children trained as intelligent human beings should be, and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people.

These are some of the chief things which we want. How shall we get them? By voting where we may vote; by persistent, unceasing agitation; by hammering at the truth, by sacrifice and work. We do not believe in violence, but we do believe in John Brown and here on the scene of John Brown's martyrdom we consecrate ourselves, our honor and our property to the final emancipation of the race which John Brown died to make free.

The address closes with an appeal to the young men and women of the nation and asks:

Cannot the nation that has absorbed 10,000,000 foreigners into its political life without catastrophe, absorb 10,000,000 Negro Americans into that semi-political life at less cost than their unjust and illegal exclusion will involve?

A resolution was adopted urging voters to question every candidate for congress as to his attitude on the fourteenth amendment and to refuse support to such as will not positively promise to support its enforcement.

The Negro Young People's Christian and Educational Congress brought its sessions to a close at Washington, Aug. 6, by a meeting at Convention Hall. Numerous addresses were delivered mainly regarding the work necessary to raise the standard of the race. During the day the members of the various denominations represented attended services in the Negro churches. A number of the ministers filled local pulpits.

The last act of the congress, at which approximately 600 persons were present, was to issue a lengthy address to the American public in which the hope is expressed "that an aroused public conscience may be directed to America's most troublesome and complex problem—a harmonious adjustment of the races."

After directing the energies of the Christian training and nurturing of the young and to great evangelical effort towards spiritual awakening, the address continues:

We appeal to the friends of humanity everywhere to aid and encourage him in the development of character and acquisition of intelligence, thrift and frugality as a means to reach a higher level of life.

The address characterizes as a "mischievous fallacy" the dogma that the white race voluntarily imposes taxes upon itself for the education of the Negro. It declares that the "laborers more than any other class bear the weight of the public burden, and is justly entitled to share in all public benefits and that the apportionment of such benefits according to tax-paying abilities is never advanced except where the race issue is involved."

"Directly or indirectly," it is declared, "the Negro contributes his full share towards bearing the public burden in every Southern city and therefore is entitled to the education of his children on equal terms with the rest, as his just and equitable portion, and not as a civic gratuity."

We deprecate the controversy now happily waning between the advocates of higher industrial education. The Negro requires every kind and degree of education to meet the wide circle of his needs. The question of industrial, higher or professional training, is merely

one of ratio and proportion, and must be left to individual aptitude, inclination and opportunity.

Declaring that crime has no color, and the criminal no race, the address states that to impute to a race the evil deeds of individuals tends to promote rather than diminish crime. It says all friends of law and others without regard to race should be arrayed against vice and crime.

A protest is then made against any regulations subversive of the principle before or behind the law which lies at the basis of our institutions.

All Negroes are called upon to maintain "a manly, Christian courage," and to "preserve an optimistic spirit.

The situation, says the address demands union of aim and efforts among all those who are subject to the same burdensome conditions. Continuing, the address says:

We rejoice in the growing spirit of harmony and co-operation among Negroes of various beliefs and shades of thought for the common good of the race.

Resolutions submitted by Committee on Resolutions, and adopted by the National Negro Business League, Friday, August 31, 1906:

The National Negro Business League, representing 36 states, reaffirms its faith in the progress that the Negro race has made and can make in industrial and business directions. This organization does not seek to concern itself with all the interests of the race, nor does it overlook the importance of the efforts that other organizations are putting

forth for the furtherance of the religious, moral, educational and political betterment of our people.

We believe that the Negro race, like all races, must depend mainly for its success and elevation upon its ability to make progress in constructive, tangible, visible directions.

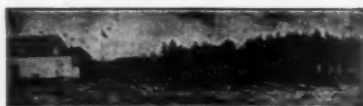
We believe that in connection with educational, moral and religious growth we must lay the foundation in economical, agricultural, industrial and commercial growth.

We believe that we should emphasize our successes and our opportunities more than our failures and our grievances.

We believe that there are certain great fundamental principles of human progress, to which if we cling steadfastly, our success and happiness will be assured.

We believe that the progress and happiness of the two races in the South are so woven that whatever helps the one helps the other, and that what retards the progress of the one retards the progress of the other. To this end we especially discourage and condemn the crime of lynching we discourage and condemn the criminal Negro as well as the criminal of all races, as enemies to our civilization; and we extend our thanks to the officials of the states that enforce the laws against lynchings and evil doers generally.

We can already point with pride to the influence and work of the Negro Business League and similar organizations in the growth of Negro planters, merchants, real estate dealers, undertakers, druggists, and in the organization of 31 banks.



The National Negro Business League

BY ROBERT E. PARK

Courtesy of the Christian Register, September 13, 1906

THE seventh annual session of the National Negro Business League, founded by Booker T. Washington six years ago in Boston, was held this year in Atlanta, Ga.

Atlanta, like all of the large Southern cities, has a character and a quality of its own. Richmond still retains the traditions and flavor of the old Southern aristocracy. New Orleans is Spanish, French, and Creole. But Atlanta is the representative of the "New South" the South in which the once despised "poor white" is rapidly becoming a dominating factor. In Atlanta the "cracker" has come to his own.

An ancient antipathy, which dates back to slavery time, makes the poor whites and the Negroes natural enemies. This, it is said, will account for the fact that the antagonism between the races is more acute here than elsewhere. There are none of the old friendly relations that often existed between master and servant, and which still persist to some extent, to soften the competition.

But, if one meets here the attitude of the South toward the Negro in its most bitter and uncompromising expression, one may see, on the other hand, the effects which this antagonism has produced upon the mind of the Negro. Atlanta is the home of Bishop Turner and W. E. B. Du Bois. Bishop Turner

has been preaching to his people for years that they must eventually return to Africa, because there was no hope for them in this country. He has been largely responsible for what is known in South Africa as the "Ethiopian movement," of which the party cry has been "Africa for the Africans." Mr. Du Bois, who is a teacher in the Atlanta University, is the author of "The Souls of Black Folk," a book which describes with great literary skill and keen psychological analysis the effects upon a sensitive and finely educated mind of the contemptuous social discriminations imposed upon colored people.

It was in this city, also, that Booker T. Washington sixteen years ago delivered his now famous Atlanta speech, in which he sought to direct the attention of both races to industrial co-operation,—the working together for those interests they both had in common,—as a means of solving the race problem. The Business League is an embodiment of this idea. Like the annual Negro Conference, founded by Mr. Washington, it is an attempt to extend to the whole mass of the Negro people the teachings of the industrial school at Tuskegee. Atlanta has long been a storm centre of racial antagonisms. All the elements of the problem and some suggestions for its solution have been represented in Atlanta during the past week.

It is one of the avowed purposes of the Business League to gather in its meetings such evidences of Negro progress and enterprise as will not only encourage members of the Negro race to struggle on, but will convince the white people that the Negro can make, and is making, real progress. In this latter the League has failed this year, not because it did not have such evidences to offer, but because there were no white people who were willing to listen to them. The people of Atlanta have been cordial in their welcome of the Negro Business League. They have treated it respectfully; but they have not attended its deliberations, and the papers have not printed the facts which might show them what has been accomplished.

The thing that strikes the Northern visitor as strange is not merely the ignorance, but the indifference of Southern people to the work that Negroes are doing for their own improvement, seeing that this work is the only thing being done anywhere in the South to solve what Thomas Nelson Page calls "The Southerner's Problem." The secret of this indifference is, I am convinced, that the mass of the Southern people distrust government. They do not believe in any kind of formal social action. The Southerner is an instinctive individualist. There is in him a deep-seated conviction that he is able to settle his own concerns, each individual for himself, without the intervention of any one else. That is the reason why the ultimate, instinctive appeal of the Southerner is always to the shot gun or the vigilance committee.

At a time when the whole North was

turned with a new and passionate interest to the study of civic and social questions, the South still clings to those primitive notions of social and political life which grew up under the old patriarchal system, when each planter with his family and his slaves lived alone in practical independence from the rest of the world.

The most important action taken by the Business League this year was the formation by representatives of fourteen Negro banks present, of the National Negro Bankers' Association. Six years ago, when the League was formed, there were but two Negro banks in the country. Last year the names of something like seventeen were reported to the League. This year it appeared that there are thirty-one banks, in different parts of the South, having a combined paid-up capital of \$350,000 and deposits amounting to something like \$1,192,000. These figures are based upon a conservative estimate.

At this meeting of the League W. R. Pettiford told the story he has told before, of the organization and early struggles of the Alabama Penny Savings Bank. Mr. Pettiford was a minister before he became a banker, and in his reports he interweaves incidents that give us an insight into the indirect effects of these banks upon the masses of the negro people. Some of these incidents are like a glimpse through a key-hole out upon a broad landscape. They open a whole vista of facts which show to what extent moral and social motives are interwoven into the fabric which make banking and business possible.

The existence of these banks represents not merely the enterprise of a few individuals who have established them, but in a still larger degree it represents the thrift and industry of the great mass of the negro people from whose small deposits their capital is composed. Their success is finally de-

stitutions, on the other hand, and the extent to which they are all dependent upon the confidence with which they are able to inspire the people, has led some of the more thoughtful among the negro bankers to foresee the dangers of attempting to go too rapidly. This was one of the reasons for the organiza-



DR. BOOKER T. WASHINGTON
Founder and President of the League

pendent upon the extent to which the officers can inspire the people with a desire to re-establish permanent family relations, to own their own homes and hand down to their children a little patrimony that will enable them to live better and accomplish more than their parents were able to do.

The rapid development of these in-

tion of a Negro Banking Association. It was hoped that this institution might exercise a sort of parochial control over the banks already in existence and encourage the establishment of others in communities where they are needed. Dr. S. D. Redmond, president of the American Trust and Savings Bank of Jackson, Miss., suggested that an ex-

pert accountant should be employed, who could go from one of these banks to another and audit their books at least once in every quarter, and make report to the Negro Banking Association.

"The failure of one Negro bank in this country," said Mr. Redmond, "will do all Negro banks more harm than the accumulated failures of one hundred white banks could white bankers."

In this way their banking institutions are teaching some of the more thoughtful members of the Negro race that the solidarity of their interests is not merely sentimental, but practical.

Booker T. Washington's annual address to the Business League was a reaffirmation of the doctrine which he announced in his now famous Atlanta speech, eleven years ago. He advised the Negroes to remain in the South. He pointed out that in spite of disadvantages they were making progress. In Georgia he said Negroes own at the present time twenty million dollars' worth of taxable property. He said:

Within the past year I have inspected and studied the condition and progress of our people in the Northern and Western States as I have never done before, and I have no hesitation in reaffirming my former opinion that the Southern States offer the best permanent abode for the masses of our people. While many individuals may find prosperity outside of the South, and have the right to make the effort, yet laying the foundation for growth in life essentials, which this organization seek first of all to promote, I know no section of this country where our people are making more progress and where the future is more full of promise than right here in

the South. In thus expressing myself I do not overlook the fact that we have a large number of Negroes in the North and West whose success is in the highest degree creditable, nor do I overlook those things in the South which often discourage many of our people.

Friends of the Negro have sought to oppose the measures that are now taken to encourage immigration to the Southern States, believing that the competition of the white man will drive the Negro from the position he now holds upon the soil and in the trades. Booker T. Washington does not share the fears of those friends of the Negro. He said:

In connection with our future here in the South I do not share the fear that immigration will retard or prevent our progress. The millions of unoccupied and unused acres in the South have yet to be used by some one, and the present scarcity of all forms of labor upon which business prosperity in a large measure rests cannot always remain unsatisfied. A few thousand strong, sturdy, thrifty foreigners in each county will go far toward quickening our energy and sharpening our wits, by bringing their healthy competition, which is very much needed in many sections of the South. Our salvation is to be found not in our ability to keep another race out of the territory, but in our learning to get as much out of the soil, out of the occupation or business, as any other race can get out of theirs.

He reaffirmed his conviction that the future success of the Negro would depend largely upon his ability to get possession of the soil. On this point he said:

The more I study our condition and need, the more I am convinced that there is no surer road by which we can reach

civic, moral, educational, and religious development than by laying the foundation in the ownership and cultivation of the soil, the saving of money, commercial growth, and the skilful, conscientious performance of any duty with which we are intrusted. This policy does not mean the limiting or circumscribing of the activities or ambitions of the race. Progress through this method means the exercise of patience, faith, courage, and eternal vigilance; but there is no escape from it. It is the road that all nations have travelled, which have gotten upon their feet.

The thing in his speech which aroused greatest interest in Atlanta was undoubtedly his reference to Negro criminals and to lynching. Just at the time the League was in session, people of Atlanta had been greatly incensed by an outbreak of crimes against women. There had been talk in the papers of lynching and violence, and up to this time no voice had been raised against it. Mr. Washington said:

There is much that the brave, intelligent, patriotic white men of America can do for us. There is much that we can do for ourselves. The executive authorities should see to it that every law is enforced, regardless of race or color, that the weak are protected against injustice from the strong. We have examples in several Southern States that this is being done in an encouraging degree. Without this encouragement and protection of the law it is not possible for the Negro to succeed as a laborer or in any line of business.

On the Negro's part we have a duty. Our leaders should see to it that the criminal Negro is gotten rid of whenever possible. Making all allowances for mistakes, injustice, and the influence of racial prejudice, I have no hesitation in saying that one of the elements in our

present situation that give me most concern is the large number of crimes that are being committed by the members of our race. The Negro is committing too much crime North and South. We should see to it, as far as our influence extends, that crimes are fewer in number; otherwise the race will permanently suffer. The crime of lynching everywhere and at all times should be condemned. Our Southland to day has no greater enemy to business progress than lynchers and those who provoke lynching.

There was a perceptible change of public sentiment during the three days the Business League was in session. Undoubtedly the presence of some five hundred Negro business men, gathered from all parts of the country for the peaceful purpose of discussing how they could best promote their own welfare and that of their own people, had a quieting effect upon the public mind.

Before the Business League had completed its session a large number of influential white citizens of the city had denounced in the papers the encouragement of mob law and the plans which had been suggested of forming a Kuklux Klan. They supported the demand first made by the Negro preachers and the Negro newspapers of the town that the dives of the city be closed, as these were the breeding-places of crime and the real sources of evils against which the public was clamoring. But this was a recognition that the crimes for which the papers had demanded mob law were due less to the presence of Negroes in the community than to the bad administration of the city, which had tolerated these places for the revenue which they brought in.

The Twentieth Century Negro---His Opportunities for Success

Biennial Address of the President of the National Association of Colored Women, Mrs. Josephine Silone Yates

(Delivered at the recent meeting in Detroit, July 9-14, 1906)

ENDYMION, a mortal, says the old Greek myth, was visited in his dreams by a goddess, and the poet Keats with his delightful imagery and wonderful power of portrayal makes use of the legend to show how the inspiration of that face follows the young man until finally it lifts his soul into the abodes of the gods.

Inspiration is the keynote of the shadowy myth and of the masterly poem.

"What," say you, "is inspiration?" Is it not an innate impulse to rise? A heaven born desire to soar to higher and higher ideals? And while the divine face that inspires may appear at any period of life, yet, inspiration is, essentially, the gift of Heaven to Youth—the period when the imaginative faculty is at flood tide; and the young people, developed into men and women, who have accomplished most for humanity, who have made opportunities where apparently none existed, are those who have treasured their inspirations as a richly jeweled crown, even if also thickly set with thorns. The appearance of such men and women on life's horizon marks the historic epochs of the nations.

To Abraham inspiration came in the voice of God; to Jacob, as to Endymion,

in a vision of the night; to Columbus, as he sat on the wharf at Genoa and looking at the stars, dreamed that the earth was also a star.

Martin Luther meets the divine face and we have the fullness of the Reformation. Dante hears the voice and we have the Divine Comedy; Joan of Arc, and an uncrowned queen appears. The Parthenon of Athens is a divine inspiration materialized in ivory and gold. The Sistine Madonna is an idealization in color.

We cite these as individual cases, but inspiration comes to races as well, when, as in the former case, the inner consciousness is ready for the change that must take place in the internal as well as in the external life; then, the soul of a people has, as it were, its real birth. "Never," says Richter, or more familiarly, "Jean Paul," in the "Autobiography," "shall I forget the inner sensation when I was present at the birth of my own self-consciousness, of which I can specify both time and place. One morning when I was quite a young child, I was standing under the doorway and looking toward the wood-stack at the left, when suddenly the eternal vision, 'I am an Ego,' passed before me like a lightning flash from heaven and has remained with me

shining brightly ever since; my ego had seen itself then and forever."

It is not given to every mortal to be thus conscious of that awakening which at one time or another takes place in the life of each individual, and makes us conscious of the hitherto hidden mystery of our personality. It may not come so early in life as in the instance mentioned, but by watching closely we may be able to see, to hear, or otherwise perceive this divine inspiration. Recently, comparatively speaking, it came to Japan. As a result, witness the change in the government, religion, manners and customs of the Japanese of to-day, as compared with those of fifty years ago.

And come to us, it must and will, this heaven born inspiration; and it will fill the soul of our race with songs that have never been sung; with words that have never been written or spoken; with principles never before formulated and materialized. Lo! while we wait, Prometheus passes, catch now a vital spark, for,

"Beautiful is the tradition
Of that flight through heavenly portals,
The old classic superstition
Of the fire of the immortals."

For three centuries a remarkable chain of events, of transitions, has been preparing the Negro of the United States for a higher, perhaps for a final evolution, and the end is not yet. He is now passing through a fiery ordeal scarcely less crucial than his former state of servitude; and will he be able to stand the test? Will he seize the opportunities that now present themselves to him? Will he show to the

world that he has a mission among the nations of the earth not alone measured by his physical faculties? We think so, but it is exceedingly necessary at this critical stage in our development, when inspirations are leading us forward to a higher life, to foster within our young people that sort of race pride that will enable us religiously to believe that some good things may come out of Nazareth, i. e., out of our own race.

And if we may not delve deeply into the mists of Egyptian and Ethiopian antiquity without becoming lost in obscurity, why should we not at least have proper pride in Phyllis Wheatley, in Attucks, in Benjamin Bannaker, in Douglas, in our own brave heroes of every war for American independence?

Why indeed, we beg leave to ask, should we as a people be lacking in race pride, since without eliminating our physical characteristics we have already clearly demonstrated one of the most important propositions in the whole subject of race development? Namely, the capacity for acquiring a high degree of civilization.

This much, if no more, was accomplished in the nineteenth century, and within less than forty years of freedom, in so forceful a manner as to clinch the argument with the broader minded and most scholarly men and women.

Still much more must be done before we shall have reached the standard, the ideal we ought to set for ourselves along all lines of activity; before we shall be able to make the best use of present opportunities, or intelligently reach out after other possible chances; before we

shall be able fully to prove by results that we have also seen the divine face; that we have discovered the "ego," the "I am" of our existence.

Military advance, that is, organization, the ability to co-operate and to concentrate forces, the first, but not the last great step in nation making, we learned to some extent in the nineteenth century. We learned to know something of the value of discipline; of that rigid, concise, well defined law which makes the state a possibility, and a people successful.

We have now the opportunity in the twentieth century to take the next step and learn the value of well directed competition. We need now to develop that spirit of friendly rivalry that manifests itself by a desire to break away from old forms and reach something higher and nobler. A most important step, for whenever not properly made, or, not on time, we have examples of arrested civilization. India, China, all Oriental countries, have furnished the world with brilliant examples of impeded progress. We do not need to increase the lists in this direction. Let our development be full, free and unimpeded. Let us seize each opportunity on time.

The twentieth century, like its companion the nineteenth, seems destined to be a century of materialism, a century of competition, of struggle for material existence; and in the mad race, whether we will or not, it is the producer, not the consumer, who must and will be kept alive; it is the man of brains who will rule; it is he who can supply the demands of the hour in the

fields of art and science who will win the respect of the multitude, the plaudits of the crowd; it is he who will find written upon his banner the word "Success." It is the man or woman who in some certain, some tangible sense, represents capital, that becomes a power with whom the world must reckon.

To illustrate, the Negro as a laborer is a great industrial factor of the South, but not until he owns a still larger quota of the cotton and rice fields, the turpentine orchards and the cane plantations, on which he is now a mere laborer, can he be considered in any sense a controlling factor in the South, where, from henceforth on, he will be forced into competition with the skilled labor of the North, of the South, and of European countries; and must be able to turn to the benefit of his own account every transition in the fluctuating moods of capital and labor.

Even the pessimistic Carlyle, in writing of American institutions, asserted that it is the ability to own land that makes the laboring classes of the United States an envied people. In the great monarchies of Europe, i. e., Great Britain, Germany, Austria, Russia, this right is practically denied, and the laborer, overburdened by taxation for the maintenance of standing armies, toils on in squalor and misery upon land he can never hope to possess.

Out of such conditions arises that great flood tide of emigration, which, having its birth in the Eastern Continent, continually sweeps westward, and especially to the shores of the United States, under whose friendly skies each

emigrant hopes to secure that which was denied him in his fatherland—a share in the soil. Scarcely a week passes but that one sees long lines of coaches carrying emigrants to take up farming lands in the far West, the Northwest, and elsewhere. How often do we see these coaches filled with members of our own race? Meanwhile the public lands rapidly are being parcelled out. It is estimated that they will not last twenty years longer. Only a comparatively small portion of the part now remaining is arable, and we shall have let a golden opportunity slip by forever. While clamoring for more and greater opportunities, let us use to the best advantage those we already have; let us learn that the possession of land is the strong right arm of liberty; that the land owner is the law maker. Yet it is said that the average Negro hates land; that he will not have it if he can avoid it; and if by any chance it happens to come into his possession, he proceeds to rid himself of it as soon as possible. I hope this statement, like some other things said of us as a people, is baseless. We should teach our young people that one of the great opportunities for success is the ownership of broad, fertile acres, South, North, East and West. We do not believe in segregation, hence we say spread out in every direction; but, be that as it may, let us get land, and upon this land raise crops, establish business enterprises, etc.

Or, if one's lot is cast in a city, still let us buy a home, however humble, and become a property owner in the community. It will involve sacrifices—there will not always be a pie in the

pantry, nor a new spring bonnet; but there will be an increase of self-respect, and of the respect of the community for us; and here is our opportunity for success, the realization of the inspiration in part at least.

At the close of the Civil War four millions of our people came out from bondage with but little of this world's goods except the tattered clothing upon the back. The entire mass of colored people in the United States was credited with only a few thousand dollars' worth of property; but the census of 1900 shows that within less than forty years of freedom the Negro had accumulated farms and homes valued at \$750,000,000; personal property valued at \$170,000,000; had raised \$11,000,000 for educational purposes; possessed church property valued at \$40,000,000; libraries at \$500,000; and meanwhile had doubled his population.

We submit that, if our ancestors succeeded thus well, in spite of their lack of opportunities, the twentieth century Negro deserves to fail if he does not succeed. Thus far in our career as American citizens, justly we may be accused of possessing a little too much of that quality which George Elliot quaintly styles "Other-worldliness." We like to sing and pray "you may have all this world;" and while thus occupied, the other half has been taking us at our word. When accompanied by true piety, we cannot have too much religion; but true religion means more than singing and praying; it also means the development of all of our powers, all of our resources, all of our opportunities; hence without becoming avari-

cious or grasping, we need as a people to give more of an eye to the main chance. The American dollar is a very good thing to have in the pocket, and to put to the right use is conducive of piety; or, as the steel rail king, Carnegie of library fame, is said to have put it when looking at a young man's collection of rare coins: "A very good thing to have in its way, a very good thing; but I tell you, young man, the coin to look out for is the American dollar."

Past circumstances have not been favorable to the development of trade and commerce among Negroes of the United States, but little by little we are making our way in this line. A Negro clerk or tradesman is no longer an unknown personality. Accounts from Mississippi, other parts of the South, and the North as well, show that the Negro gradually is gaining ground in the commercial field; and to this end the twentieth century offers greater opportunities than did the nineteenth, if we will only "take the current when it serves."

We cannot too often repeat that our great necessity in the way of creating and making use of opportunities is skilled laborers in every department of life. Before the close of the nineteenth century we could claim 540 telegraph operators, 1,600 captains and pilots of vessels, 8,000 printers, etc., and in all lines, an aggregate of 30,000 skilled laborers; in addition to this 3,000 lawyers, 28,000 ministers and 30,000 teachers in public schools. We need in the twentieth century not a smaller percentage of highly educated men and women, but a greater increment of those who bring with their education a large

amount of common sense, and such broad knowledge of men and affairs, and of industrial conditions, as will enable them to grasp in detail our present critical situation.

At this moment we are not particularly interested in trust companies, mining plants, Panama Canal schemes, oil gushers, etc., we have little capital invested therein. Such enterprises indicate the direction in which we need to develop energy; for if we are to be part and parcel of this great Republic, we must prepare to take active part in the national life, and in all the opportunities which this life represents. Practical financiers are not made in a day, but gradually, as we get farther and farther from a past, the dark shadows of which still hang over us, we shall with proper training, if penny-wise, if thrifty, acquire the capital, the business tact and talent necessary to success along these lines.

McKee, recently deceased, the colored millionaire, the successful man of business, born in 1821 in Alexandria, Virginia, while still in his teens was indentured as a brickmaker; afterward employed for a year in a confectioner's establishment; at twenty-five, in a livery stable; later, in a restaurant. Beginning to buy property, he soon learned that the possession of land, real estate, is one of the main keys to success, and he entered into the real estate business, buying and selling property for himself at his own office. At the time of his death he owned nearly 400 homes, all unencumbered. He was the founder and owner of McKee City in New Jersey, owned 300,000 acres of coal and

oil lands in Kentucky and West Virginia, 23,000 acres in New York, and so on.

Here was a man of eminent success, financially speaking. Were his early opportunities equal to ours of the twentieth century? Not so long since, a Negro, born a slave, handed Dr. Booker Washington a check for \$1,000 as a gift to Tuskegee, and did not thereby impoverish himself. Were this man's early opportunities equal to ours in the twentieth century?

Gautamala, Central America, possesses a Negro millionaire in the person of John Knight, born a slave in Alabama and of slave parents. Knight's fortune consists of gold mines, coffee and banana plantations, banking and steamboat stock. Were this man's early opportunities equal to ours in the twentieth century?

Therefore, we repeat, the foundations for success have been laid for us deep and strong, by ancestors whose faithfulness, whose sterling worth, whose good common sense took for them the place of education.

We would have to-day, assuredly, not less of the education of the schools, but more of the sterling qualities, without which mere intellectual training amounts to little in the ultimate analysis; without which we shall not be able to seize the opportunities of the hour, nor shall we possess the ability to make them serve our purpose.

Some one has well said of us, "The status of the colored American is not to be fixed by the scientist, the social philosopher, nor the politician, but this body of people will finally be given just

the place they show themselves competent to fill."

Here again lies our opportunity for success in the twentieth century,—to so build upon the rich legacy left us by our ancestors of the nineteenth, that we show ourselves competent to fill a high and important place in this Republic and elsewhere.

Not only is "man the architect of his own fortune," but a race as well, must work out its own salvation. Said Theodore Parker, the great divine, in 1857: "In twenty generations the Negro will stand just where he is now, more eminent in anything except the calling of waiter." But by admitting the Negro's power to become eminent in any calling, the argument Parker attempted to establish thus lost its entire force.

The man who can attain eminence as a waiter, since this occupation requires thought, skill, patience and endurance, many fine qualities of head and heart, may attain eminence in any other calling; and with Tanner's paintings purchased by the most celebrated Parisian galleries; with no library complete without Dunbar's dramatic race stories and dialect poems; with the work of Bruce, of Cuney, of Price, yet fresh in the public mind; with that of Booker Washington, Scarborough, Bowen, DuBois, B. F. Allen, Kelley-Miller, and hosts of others before us, we may safely invite the shades of the departed Parker to a closer inspection of the Negro's innate power; and positively feel that, unless duly biased by prejudice to-day, he would modify his statements and opinions.

Said a certain Mayor of Kansas City in an address before a gathering of representative Negroes, the Missouri State Teachers' Association: "When your race can show a line of inventors, of scientists, of artists; when all members of your race can read and write, one-

The opportunity for success in the twentieth century, in the industrial world, and in the fine arts, is materially increased by the excellent industrial, manual training, and technical schools, that continually multiply; and that to-day make it possible for us to acquire



MRS. JOSEPHINE SILONE YATES

half of the prejudice you now have reason to complain of will pass away;" and continuing, he spoke in the highest terms of our talent for the fine arts, and other vocations, as shown by the increasing number of poets, artists, scientists and other professional men of repute.

a high degree of skill along all lines of industrial pursuits, as well as to become masters in the fine arts.

It may be said that for a century, more or less, before emancipation, and at the close of the Civil War, practically speaking, we were the skilled laborers of the South, but it must also be borne

in mind that methods of labor, machinery, mechanical appliances and specialization, one and all, have developed marvelously within the last forty or fifty years; also, that without that training that to-day must come through the industrial, or some form of technical school, we cannot compete with the highly skilled labor of this practical age, that calls for the active and intelligent brain behind the active hand.

The barber has become the tonsorial artist, and must pass an examination before he can ply his trade. The white-washer has become the kalsominer or fresco painter; and so on, up or down the line, as you please, conditions have changed, and the Negro must place on the market skill as well as muscle and sinew, where it must be found equal to, or greater than, that of his fellow man, or he loses his opportunity, his chance, to compete for a place in advanced civilization.

The schools generally, are open to the black boy and girl, the black man and woman. The opportunity to enter the competing lists is granted in many of the avenues of life. Let us, therefore, make good use of the opportunities that are open before we decide that the twentieth century Negro must and will be a failure because of circumstances forced upon him.

Industrial arts multiply; new lands, undeveloped countries await the man of parts, of brain, of talent, irrespective of race or color; and invite him to take part in their development, if he in turn has made the necessary preparations; if he represents in his personality well directed energy.

The South to-day, to illustrate, is entering upon a period of industrial greatness. Already the last census shows a tide of emigration setting southward. The natural resources of the section are being developed as never before, and the eyes of the financial world are turning in that direction. Coal and iron, cotton and timber, are present in such vast quantities; the water power, rainfall, climate harbors, cost of production and transportation, all present a most happy and an unparalleled combination for the development of industries.

Hawaii, Porto Rico, and the Philippines have each their quota of Afro-Americans from the United States, who are meeting with admirable success, and in many cases young men who won well earned laurels in the late Spanish-American War have remained in the newly acquired lands, or are returning thither to engage in professional and business pursuits.

There is room for others who are ready and willing to test the opportunities that await them in these Isles of the Sea and elsewhere. Germany stretches forth her hands to the young Afro-American, well trained in industrial arts, and with open arms bids him come and develop for her the wonderful resources of Africa, the home of his forefathers.

Are not these opportunities for success in the twentieth century? Is there not on every side, in every land, an opening for at least a few of the race? The eminent success of the few, their right conduct, their manliness, immediately create a demand for others.

The gay world of London, usually chary of praise, gave unstinted honor to the musical genius of the race, and Coleridge Taylor became the lion of the hour. France, a few years since, celebrated the centennial anniversary of the birth of two of her greatest writers. In the veins of one of these authors flowed a goodly portion of Negro blood; but the fame of Dumas Père is not lessened by this fact, and all France delights to do honor to his name.

It is safe to say that in the field of such fine arts as music, literature, painting and sculpture, the twentieth century will yield us many successful competitors for fame, whose names, like Murillo in Spain, Pushkin in Russia, Dumas in France, Coleridge-Taylor in England, Edmonia Lewis, Bannister, Tanner, Blyden, Dunbar and others, will redound to the glory of the race. Even now, in the initial years of the century, certain names appear above the horizon that are full of promise for the future.

Possibly as a race we shall not for years, if ever, become great commercially; for centuries it may be that our mission among the nations, and that a high one, will be to assist in keeping alive the fairest, the most beautiful possibilities of civilization, through the medium of the fine arts; it may be our mission, in part at least, to assist in turning the public mind from its too great greed of commercialism to the finer arts of life, and of artistic living.

As a people we are just becoming conscious of this our latent talent for art and science, which, even in other

years, essay to burst forth, here in a poet, Phyllis Wheatley, there in a scientist or inventor, Benjamin Banneker, etc., with such startling force that the passer-by instinctively paused to exclaim, "Here lies a Prometheus bound."

Inventive genius, the skill which finds out and sets in order something new, is a potent force in shaping the destiny of any people; and we rejoice that now from time to time some important invention has its source in the brain of a Negro. The product of his mind, the inventions of his imagination, whether as masterly literary efforts or otherwise, directly applied to the advancement of art and science, industry and mechanical appliances, will accomplish more toward moulding the future of the race than any amount of favorable legislation.

Already in the nineteenth century Granville T. Wood, as inventor and electrician, divided honors with Edison; Elijah McCoy of Detroit invented many useful and time saving appliances that are to-day in general use on cars, steamboat lines, etc.; and the so-called McCormick reaper is said to have been the invention of a slave—also the cotton gin accredited to Whitney.

The twentieth century, with its excellent equipment of technical schools, affords us greater opportunities than ever for securing the skill required of the scientist and the inventor; while the entire field of industrial improvement is so vast, that practically there is no limit to the probabilities and possibilities of inventive achievement. There are few inventions in present use not

capable of improvement, and the inspiration that seeks amelioration of human misery, that seeks to promote useful inventions, is the fundamental principle on which is based the progress of to-day, and must occupy the intellect of the future, for

"No house can stand ; no kingdom can endure,
Built on the crumbling rock of Self-desire."

Reflecting that in less than forty years the Negro wiped out forty-five per cent. of his illiteracy, we instinctively feel, that, if he hews to the line, he may wipe out the remainder during the century ; and moreover, that he must succeed in becoming a man among men, if he brings to the task moral and intellectual ability, combined with common sense.

We repeatedly use the expression "common sense," for we consider this, perhaps old fashioned equipment, thus indicated, which, in the absence of the education of the schools, helped our ancestors to succeed, to acquire property, to preserve their integrity, to obtain the respect and esteem of the best people, an indispensable factor of success, yesterday, to-day, and forever.

Unity of purpose, organization, co-operation, concentrated, and above all, consecrated effort, are the essentials of race progress, which as a people we must keep steadily before us in this period of our development.

United we shall stand, divided we must fall. Severed by existing conditions from many of the enterprises that universally interest mankind, that develop his faculties and represent his ambitions, we must learn to co-operate for mutual protection and advancement ;

clinging with that pertinacity which has characterized "Russia's dream of a thousand years of capturing Constantinople," to the advantages gained under untold obstacles and difficulties, let us press forward until our noblest dreams have been realized.

Organization, competition, co-operative industrialism, form the triumvirate of forces that, allied, or, in opposition, sound the call of the present era.

As a step in nation making, co-operative industrialism follows naturally in the wake of a too high handed competition, which by the double crime of exploiting labor, and of levying an unjust tribute upon the necessities of life, seeks to reap fabulous fortunes. To offset this great evil, the twentieth century, over the graves of successive civilizations at last may learn that all important doctrine, "the co-operation of all for all, i. e., Industrial Co-operation. Already this advanced creed has been foreshadowed by Bellamy in his somewhat famous book, "Looking Backward ;" more recently by Edwin Markham, mainly through his poems ; and by others, whose philosophy of life may yet become a practical working basis for the nations.

And if, as Markham believes, it is America's mission to teach this lesson, if these words of the poet of the Sierras prove more than empty sound,

"'Tis your's (America's) to bear the World-
State in your dream,
To strike down mammon and his brazen
breed,
To build the Brother-Future, beam on beam,
Yours, mighty one, to shape the mighty
Deed."

If these words teach ought of the future, if, to quote again from the same author,

"There is a destiny that makes men brothers ;
None goes his way alone ;
All that we send into the lives of others
Comes back into our own,"

then, as never before, our own personal effort must be our inspiration in this country ; must be our pillar of fire by night, our pillar of cloud by day.

Through this personal effort we are to discover the divine face, through this process of working out our own salvation we are to perceive the "ego" within. In the nineteenth century, necessarily, we leaned upon others, in the twentieth we must learn self-reliance ; and this century, with its new thoughts, its new creeds, its progressive ideas, is to furnish such opportunities for this purpose as never before have unfolded to our wondering eyes.

The bridges have been burned in the rear, joyously let us push forward, feeling within the thrill of life that pulses through the entire continent, and moves onward to the Isles of the Sea.

The attainments already secured by us in wealth and learning, in art and trade, in agriculture and mining, in mercantile business and the professions, in fact, in all the departments of labor and industry, give positive proof of our determination and progress. Obstacles prove but a means of grace by spurring us onward. Criticism, likewise, only causes us to work the harder. Even with disfranchisement obtaining in an increasing number of States, we need not despair.

The power to acquire property is not

thus seriously curtailed. The ability to settle down, to obtain an education and thus develop the physical, moral and intellectual powers of the race are thus not greatly abridged. The power to get homes, money, and to become in every sense intelligent, law-abiding citizens is, in a measure, still ours. Having done our part, the progressive spirit of American Independence in the end can be depended upon ; and having gained something of the material objects necessary to existence, it now becomes our duty to expend more time in learning the fine art of living.

In the eloquent language of that true artist, the gentle, dead Ruskin, "The art of life is the instinctive and necessary result of powers which can only be developed through the mind of successive generations, and which finally bursts into life under social conditions as slow of growth as the faculties they relegate."

The doctrine of evolution here introduced indicates that we must not be despondent if we learn the fine art of life or, living but slowly ; other races have had to undergo the same slow process ; and with a certain degree of satisfaction we can already point to a gradually increasing discrimination in all those matters of taste and form, of amusement and recreation, which very largely affect the social life of a people ; and give to the individual, to the mass, to the race, those, perhaps indefinable, but none the less positive, marks of culture.

The home life of a people very clearly indicates its real progress. At the close of the war the Negro owned in the entire United States but few homes, and

in a very literal sense began life at the foot of the ladder. Before the close of the nineteenth century 1,500,000 occupied farms and homes and owned 270,000 of these. And the fact that the compiler of the eleventh census officially states that "of juvenile criminals the smallest ratio is among the Negroes," seems to indicate that morality and intelligence permeates the atmosphere of the larger per cent. of these homes.

Year by year, with the present century stretching out before us, there is the opportunity to make our home life approach more and more closely to a higher ideal; just in proportion as this life becomes truly noble, truly inspiring, truly artistic, shall we find the young people who go forth from this "Golden Milestone" prepared to achieve success; and thus in turn will they demonstrate that the true measure of a nation's civilization and power is found not alone in the quantity and quality of its exports, not alone in the size, brawn and prowess of its standing armies, not alone in its fleets and iron clads, but, as well, in the well rounded character of the individuals that compose it; and, in the well meant and necessary anxiety to develop the intellectual forces of the race, to seize the industrial opportunities of the moment, let us not forget to develop the moralities so essential to character and to the permanent progress of a people.

The well rounded character embraces the science, the art, the philosophy of life; penetrates every fibre of our existence and constitutes for us, as for other races, the vantage ground of progress. In the end we shall find that as Secre-

tary Wilson well said on one occasion, "The only distinctions of universal recognition in our land will be those that separate the strong man of attainments, able and willing to help his fellows, and the weak man without that ability."

With educational advantages far superior to those of past generations, we now have opportunity to show the world that the criminal Negro is not the educated Negro. How? First of all by making the matter personal. The statistics of education and of crime show, and are sufficiently reliable to prove, that Negro criminals do not come from the educated, refined classes—and such classes exist, contrary to the doctrine of some who attempt to give us wholesale condemnation—but from the most illiterate, the stupid, the besotted element; from the class that has not been reached by the moral side of education. Let us then endeavor to work upon the moral nature of the great mass of our people, and especially upon the young boys and girls, until the whole mass is lightened by the quickening influences of Christian education. Poets tell us of

"The one divine event

Toward which the whole creation moves,"

and we, the women of the National Association of Colored Women, to-night assembled in this sacred edifice, on this auspicious occasion, have reason to believe that we are rapidly making history; that we are moving, intelligently, let us hope, toward that era of peace on earth and good will toward men that acknowledges as an avowed principle of

action "the brotherhood of man the fatherhood of God."

Professor DuBois, in the initial chapter of his wonderful book, "Souls of the Black Folk," has with the hand of a master, and with the peculiarly fine stroke of his individual scapel, laid bare the very soul of the Negro for the gaze of the world; and we see in this one and in succeeding chapters the spiritual striving of this, our own, people in the attempt, first to attain freedom; this nominally attained, the attempt to grasp the real significance of liberty; primarily, by means of the ballot, which soon eludes the grasp. Then up, up, by way of a most rugged and toilsome path the Negro attempts book-learning; yet the goal does not appear, but it does render the emancipated serf, the child, the infant civilization, a self-conscious, self-respecting youth, one who sees in himself some faint revelations of his personality, power and mission.

As in the case of Jean Paul as he describes the scene in "Levanna," when he suddenly discovers his "Ego," to which reference has previously been made, so the Negro had at last discovered his inner self, his ego, and for the first in his history on American soil he began to analyze the burdens he bore; his ignorance and degradation; his sloth and shirking, the result of centuries of shackled hands and feet. The analysis appalled him, loomed up before him as a wall of trouble and but for that never failing buoyancy, so important as an element of his mental characteristics, long since he would have gone the way of the Egyptian, before this wall, that shut him off from progress, from civil-

ization, from all of those things that universally interest mankind; but because of this native buoyancy, this tendency to rise, the Negro is not too much depressed by obstacles. Knock him down, literally, or, figuratively, and, like a rubber ball, he rebounds, usually the wiser for his experience, and with some valuable lessons for future reference.

The self analysis has proved beneficial, a very necessary step in his progress from chattel slavery to the full possession of manhood rights; and the more rigidly he applied the analytical test, the more rapid was his positive development and advancement; and only in proportion to his ability individually, or in mass, to apply this test, to analyze his own condition, the motives that should control him, only in proportion to his ability to make proper choice in the peculiar and somewhat trying circumstances of his life in America, has he made progress.

To-day, something over forty years after the passage of the act that broke the chains for millions of unhappy human beings, the world is clamoring for tangible results accruing from that act: and naturally, for this is an age of inquiry, of industrialism and commercialism; not an age of faith, nor of poetic fancy; and to-night, on this the tenth anniversary of organized Afro-American Womanhood, we present to you, to the world, this organization of representative women, virtuous, self-respecting, educated, refined, cultured, and the work they represent in which thirty-seven States, as the truly marvelous first fruits of that great humanitarian

act. The recognition of our women of the National Association of Colored Women have received at the hands of such great National Bodies in America as the National Council of Women, with which, upon their invitation we were honorably affiliated in the year 1900, and in which we officially received every act of courtesy accorded other affiliated bodies; in the National W. C. T. U., National Congress of Mothers; and International Council of Women, all demonstrates that the Negro woman has not been idle during these forty one years, on the contrary, that she has been decidedly active, physically, mentally, morally and spiritually speaking, in working out her own salvation, and that of the race with which she is identified. Such recognition, combined with those triple forces of allied strength, the pulpit, the press, and the public will do much for the Negro; will win where other earthly forces will fail; and even if the criticism is at times severe, adverse, untrue, we have within ourselves the power to so control our acts that eventually we shall be able to disprove the statements, and by future conduct raise the standard of the race; for as Longfellow aptly puts it, "The strength of criticism lies only in the weakness of the thing criticised."

Literature bearing upon the advancement of the Negro, giving stubborn facts and reliable statistics must be more widely disseminated where it will most effectively reach the eye and ear of the Anglo Saxon.

There is need for more men like Dr. Frissell of Hampton, who have the ear of the multitude, who are so circum-

stanced that their words carry with them the weight of truth, and who are bold enough to give unbiased evidence in the Negro's case in equity.

There is need for a greater number of Anglo-Saxon women, who, like Mesdames May Wright Sewal, Ella Wheeler Wilcox, Virginia Fairfax, of South Carolina, and several other women of the dominant race, who have recently written for the press of the country the unprejudiced truth relative to the Negro as presented to their observation. And above all there must be millions of Negro men and women, who, with the energy born of hope and well balanced preparations, daily and hourly face life's issues with a determination to succeed; men and women whom discouragement cannot baffle; whom prejudice cannot conquer; whom adverse circumstances cannot wither in their righteous quest for truth, and for the inalienable rights of mankind.

It goes without saying that the women of our race, as of other races, must play an important part in all matters of race development, since an inevitable law of evolution seems to indicate that the progress of a race must be measured by the progress of the women of that race.

It is therefore gratifying to know that women, comparatively speaking, but a few decades from the most unfavorable conditions have so grasped the situation, that they not only realize the difficult tasks that thus devolve upon them, but that daily they are performing these tasks in a quiet, unostentatious manner that is attracting the attention of many a broad minded student of

sociology, and of others, who, from various causes, are interested in the development of the race with which we are identified.

In this work possibly no organization of Colored Women has become a greater force, one more capable of bringing about tangible results, far reaching in scope and in character, than the organization here represented The National Association of Colored Women.

Through the work outlined by its officers and promoters, homes for the aged the orphan, the unfortunate of every class, have been erected and are being supported. Thus are we teaching the race self-reliance, self-help, independence.

Day Nurseries and Kindergartens are being founded, and thus do we aim to strike at the root of the race problem—the children—and aim properly to start these children on the road to success. We desire during the convention to lay upon this Altar of our hopes, as a free will offering for the support of kindergartens, the small sum of One Hundred Dollars. It will represent but the widow's mite, toward an extensive work, may we not hope that there are those, who, seeing our efforts toward self-help, will increase this amount. Experience shows that Ten Dollars well expended in kindergarten material, or, extended as help, when kindergartens are impoverished, will do wonders.

The National Association is an incorporated body, hence in position to receive bequests, donations and endowments, and we have every reason to believe that as the work of our noble women, East, West, North, South, be-

comes more widely known, financial assistance will flow into our treasury for the development of our efforts in establishing kindergartens, day-nurseries, schools of Domestic Science, and other much needed accessories to race elevation.

It is indeed an inspiration to witness how forcefully our noble women on all sides and in every section have caught the spirit of true, intelligent, service through effective organization. Not in any service imitation are these women going about this great work; but, with an eye single to the needs of the race.

The results are already to be seen throughout the length and breadth of our land, where-ever the Afro-American Club Woman is to be found, although we witness this year but the tenth anniversary of organized Afro-American womanhood; and it is safe to say, that in spite of all that has been accomplished, no one, either within or without our race, has yet realized what a potent force for good rests within the boundaries of these great bodies of moral, educated, refined women, known as "The National Association," "Northeastern Federation," and "Southern Federation;" each representing and emphasizing a common aim, race elevation; each bound to the other by a triple cord each attempting, by general and by specific methods, to assist in working out the different problems that require daily solution in our life in this great American Republic, where as with Longfellow's blacksmith,

"Each morning sees some task begun,"

although frequently and unavoidably it does not happen that,

"Each evening sees it close."

However, from the far East, the far West, North and South come the same encouraging reports that fairly teem with interesting accounts of difficulties that have been squarely met and lessened, if not entirely vanquished.

We believe you will admit that we have not given you exaggerated statements,

but rather, that the half was not told of the great work that is being accomplished by this ten year old body, the National Association of Colored Women; and yet in that spirit of sweet humility characteristic of Emerson and of all great souls may we, as women, ever exemplify in our work, that,

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
We unhesitatingly shall reply,—'I can.'"

AUTUMN

By JAMES EDWARD M'CALL

THERE comes each year a season drear,
Which with its frosty breath
Doth sing unto the saddened world
The mournful song of Death.

It slays the fair and fragrant flowers,
And drives the birds away
To warmer climes, 'neath distant skies,
Where all is bright and gay.

Upon the meadow's verdant floor
It lays a carpet brown;
And from the sighing, frost-kissed trees
It blows the dead leaves down.

It whistles through the naked woods,
In notes both fierce and shrill,
Which echo and reverberate
From valley, glade and hill.

The tender-hearted wint'ry clouds
Shed cold tear-drops of rain,
As they behold the sad, sad earth
O'er which fair flowers lie slain.

And as in pain and grief we view
Chilled Nature's gloomy face,
Thoughts of the grave file through our souls
In swift and breathless pace.

We think of dear departed friends
Gone to that other land;
And sigh to contemplate the hour
When we must cross Death's strand.

But why should we thus quake with fear
At thought of that last day?
'Twere better that we should bedeck
Our souls in pure array

The Negro on the American Stage

BY GEORGE W. WALKER

THE stage has always fascinated me. To stand before the footlights and entertain large audiences has ever been the dream of my life. When but a lad, I joined a company of amateur colored minstrels in my native town, Lawrence, Kansas. There thirteen of us, but I cannot say that we had bad luck. We gave annual performances, and were always well patronized, and our net receipts from the box were usually gratifying. Negro minstrels, organized and put on the road by white men, soon after the emancipation of the Southern slaves, were very successful throughout the Northern and Western States, but hardly anyone was optimistic enough in those early days of the black man on the American stage to believe that he would ever rise above being a mere minstrel man. I started out with the idea that it was possible for the black performer to do better. My associates shared my views to some extent, but to most of them the future offered little encouragement, and the longer I remained at home the more impossible it seemed for me ever to realize my ambition. So I left Lawrence and went West to California. I did not make the trip in a single leap, but made my way from Lawrence to San Francisco by easy stages.

In those days—about 18 years ago—the West was not so up-to-date as it is

now. The Westerners were good-hearted, but a bit rough and ready. I had to rough it, and rough it I did. But I got there, and that was the main thing.

There were many quack doctors doing business in the West. They traveled from one town to another in wagons, and gave shows in order to get large crowds of people together, so as to sell medicine. When a boy, I was quite an entertainer. I could sing and dance, and was good at face-making, beating the tambourine, and rattling the bones. I was not lacking in courage, and I did not hesitate to ask the quacks for a job. First one and then the other hired me. When we arrived in a town and our show started I was generally the first to attract attention. I would mount the wagon and commence to sing and dance, make faces, and tell stories, and rattle the bones.

My experience with the quack doctors taught me two good lessons: that white people are always interested in what they call "darky" singing and dancing; and the fact that I could entertain in that way as no white boy could, made me valuable to quack doctors as an advertising card.

When I reached San Francisco, I left the quacks and went around the theatres and music halls looking for employment. While hanging around one day I saw a gaunt fellow over six feet, of orange

hue and about 18 years of age, leaning on a banjo, haggling with a manager—that was Bert A. Williams. He was stage struck, too! We got a job to-

mented the playhouses just the same. In those days black-faced white comedians were numerous and very popular. They billed themselves "coons."



GEORGE W. WALKER

gether at seven dollars a week each. That was about fifteen years ago. We have had many ups and downs since those days, but still we hang together.

When we were not working we fre-

Bert and I watched the white "coons," and were often much amused at seeing white men with black cork on their faces trying to imitate black folks. Nothing about these white men's action

was natural, and therefore nothing was as interesting as if black performers had been dancing and singing their own songs in their own way.

throughout the Northern and Western States. The opposition on account of racial and color prejudices and the white comedians who "blackened up"



BERT WILLIAMS

There were many more barriers in the way of the black performer in those days than there are now, because, with the exception of the Negro minstrels, the black entertainer was little known

stood in the way of the natural black performer, and petty jealousies common professional people also greatly retarded the artistic progress of the Afro-American.

How to get before the public and prove what ability we might possess was a hard problem for Williams and Walker to solve. We thought that as there seemed to be a great demand for "coons," Williams and Walker would do well to bill themselves the "Two Real Coons," and so we did. Our bills attracted the attention of managers, and gradually we made our way in.



black faces on the stage, we would do all we could to get what we felt belonged to us by the laws of nature. We finally decided that as white men with black faces were billing themselves

After playing for a pretty good run at the Midway Theatre, in San Francisco, our eyes were turned toward the East, and our ambition was to make ourselves known in New York City.



J. A. SHIPP

We succeeded in getting booked East, and finally landed in New York.

As the "Two Real Coons" we made our first hit in New York while playing at Koster and Bial's. Long before our run terminated we discovered an important, fact, viz.: the one hope of the colored performer must be in making a radical departure from the old "darker" style of singing and dancing. So we set ourselves the task of thinking along new lines.

The first move was to hire a flat in Fifty-third street, furnish it, and throw our doors open to all colored men who possessed theatrical and musical ability and ambition. The Williams and Walker flat soon became the headquarters of all the artistic young men of our race who were stage-struck. Among those who frequented our home were: Messrs. Will Marion Cook, Harry T. Burleigh, Bob Cole and Billy Johnson,

J. A. Shipp, the late Will Accoo, a man of much musical ability, and many others whose names are well known in the professional world. We also entertained the late Paul Lawrence Dunbar, the Negro poet, who wrote lyrics for us. By having these men around us we had an opportunity to study the musical and theatrical ability of the most talented members of our race. At that stage of the development of Williams and Walker, we saw that the colored performer would have to get away from the ragtime limitations of the "darker," and we decided to make the break, so as to save ourselves and others.

In 1893, natives from Dahomey, Africa, were imported to San Francisco to be exhibited at the Midwinter Fair. They were late in arriving in time for the opening of the Fair, and Afro-Americans were employed and exhibited for native Dahomians. Williams and



ALEX. ROGERS

Walker were among the sham native Dahomians. After the arrival of the native Africans, the Afro-Americans were dismissed. Having had free access to the Fair grounds, we were permitted to visit the natives from Africa. It was there, for the first time, that we were brought into close touch with native Africans, and the study of those natives interested us very much. We were not long in deciding that if we ever reach the point of having a show of our own, we would delineate and feature native African characters as far as we could, and still remain American, and make our acting interesting and entertaining to American audiences.

Many of the themes from which some of our best lyrics have been written are purely African. We were the first to introduce the Americanized African songs: for instance, "My Zulu Babe," "My Castle on the Nile," "My Dahomian Queen." From the time we commenced to feature such songs, not only the popularity of Williams and Walker, but that of the colored performer in general has been on the increase. I have no hesitation in stating that the departure from what was popularly known as the American "darker" rag-time limitations to native African characteristics has helped greatly to increase the value of the black performer on the American stage.

Managers gave but little credit to the ability of black people on the stage before the native African element was introduced. All that was expected of a colored performer was singing and dancing and a little story telling, but as for acting, no one credited a black person

with the ability to act. With a show behind us, Williams and Walker were able to put a premium on Cake-walking, and at one time, in 1902 and 1903, we had all New York and London doing the Cake-walk.

Black-faced white comedians used to make themselves look as ridiculous as they could when portraying a "darker" character. In their "make-up" they always had tremendously big red lips, and their costumes were frightfully exaggerated. The one fatal result of this to the colored performers was that they imitated the white performers in their make-up as "darkies." Nothing seemed more absurd than to see a colored man making himself ridiculous in order to portray himself.

My partner, Mr. Williams, is the first man that I know of our race to attempt to delineate a "darker" in a perfectly natural way, and I think much of his success is due to this fact.

There is an artistic side to the black race, and if it could be properly developed on the stage, I believe the theatre-going public would profit much by it. Williams and Walker have labored hard to bring to the front people of their race who possess theatrical, musical, and some artistic ability, and among our most earnest and faithful co-workers, Messrs. J. A. Shipp and Alex. Rogers stand foremost. The love, the humor, and the pathos of the black race in this country afford a field for wide study, and I am sure the stage is the place where the character of the African race can be studied from a real artistic point of view, with special advantages to all lovers of music and theatrical art.

A Prominent Business Man of Trinidad

By A. A. WATERMANN

MR. LEWIS OSBORN INNISS was born in British Gulana in 1848, but was taken to Trinidad, B. W. I., by his father when three or four years of age, and has lived there

opposite Brunswick Square, one of the leading dispensaries in the city. He was the first druggist in Trinidad to start the idea of making up local patent medicines, and his Osborn's Rheumatic



LEWIS OSBORN INNIS

ever since, and identified himself with the island.

He has been in the drug business for thirty six years, having opened the St. Inniss Dispensary in Port-of-Spain, along with his father, in 1869, and is at present proprietor of that establishment and also of the Creole Pharmacy, at the corner of Frederick and Prince streets,

Compound and Payruquilla for Rheumatism, and Pomade Rachel for removing freckles and stains from the skin have, by his constant and judicious advertising, become household words throughout the island.

Mr. Inniss is credited with some literary ability, and anything coming from his pen is always accepted by the local

press. He takes a lively interest in all that concerns the welfare of his adopted home and is always willing to assist in anything which is intended for the uplifting of the masses, and though busy all day with his own affairs, never grudges some of his time, after business hours, to help in promoting anything which is for the good of the people, socially, intellectually or spiritually, being a staunch believer in the good old Gospel of Jesus Christ and its power to redeem and uplift the human race.

He was a prominent member of the I. O. G. S., the first temperance society started in Trinidad. He was a Borough Councillor of the city for some years, and at the time of the controversy between the Council and the Government, which ended in its abolition, he was on the side of those who voted for the necessary reforms in its working

which the Government insisted upon.

He was the Secretary of the Ratepayer's Association, which the prominent householders formed to look after their interests, after the Borough had been put by the Government into the hands of Commissioners.

Mr. Inniss has been annually re-elected an Auditor of the Trinidad Building and Loan Association since the second year of its existence, some thirteen years ago. He is President of the Pharmaceutical Society of Trinidad, Vice President of the Trinidad Auxiliary Bible Society, a member of the Managing Committee of the Victoria Institute and Trinidad Public Library, and Deacon, Secretary and Sunday School Superintendent of the Baptist Church in Port-of-Spain. He is a strong advocate of total abstinence from all intoxicating drinks.

A Negro Text Book

AT THE recent meeting of the State Board of Education at Raleigh, N. C., Prof. E. A. Johnson's History of the Negro Race was adopted as a supplementary reader for use in the colored public schools of North Carolina. The colored people of North Carolina are to be congratulated that their children will now be given a chance to acquaint themselves with race history. But few white histories mention the Negro, and those

that do only speak of him as a slave and a menial, and make no mention of anything creditable the race has done in peace or war.

Afro-American children should know all the good things their foreparents have done, which will be a means of inspiration to them.

It is also a sign of race progress in literature to have a book written by a Negro adopted by a white State Board of Education.

The Blind Boy Poet, of Montgomery, Ala.

The article which follows is from the Montgomery Advertiser of Montgomery, Ala., March 28, 1906. The editor of this paper thought the subject of enough importance to give up a page of the Sunday morning paper to it. The praise which the paper gives the boy poet is possibly somewhat excessive, but the good will it displays in bestowing it is worth more to the young man no doubt than a more discriminating criticism. James Edward McCall would hardly be called "an intellectual prodigy" only among people where the Negro was commonly supposed to be intellectually inferior. He is, however, certainly a bright and promising young man. The test of his gifts as a poet will be when his poems are put on the market. In the mean time our readers will certainly read with sympathy the first sincere utterances of this blind but gifted young man.—EDITOR.

THE son of slaves and reared in the humblest of circumstances James Edward McCall, a Negro boy of 336 South Jackson Street, a native of Montgomery and 23 years old is an intellectual prodigy. He is a "Blind Tom" of literature for McCall through hard study has almost lost his eyesight and depends on an amanuensis, his sister.

This boy, this Negro boy of Montgomery has been well educated. He has been writing poetry several years, but not one line from his pen has been published. He shrinks from publicity because he is a Negro.

Young McCall's thoughts are high. He is a musician as well as a poet, and his happiest hours are spent in solitude with his thoughts which are ever bright and cheerful notwithstanding his affliction.

James Edward McCall, is the oldest son of Edward McCall, for twenty-three years a cook at the Montgomery police station and one of the best known and most respected Negroes in Montgomery. Ed. McCall was owned by W. T. McCall of Lowdes County. His aged

master is still living on the old plantation and he has no truer friend or more devoted servant than Ed. McCall. The mother of the young poet was Mary Allen, daughter of Doc Allen, for many years a well-to-do Negro carpenter of Montgomery. She was owned before the war by the late Colonel Edmund Harrison of this county.

Both parents are mulattoes. Their skin is a bright yellow and their hair is straight. Their children are fair and all of them are intelligent, well behaved and worthy.

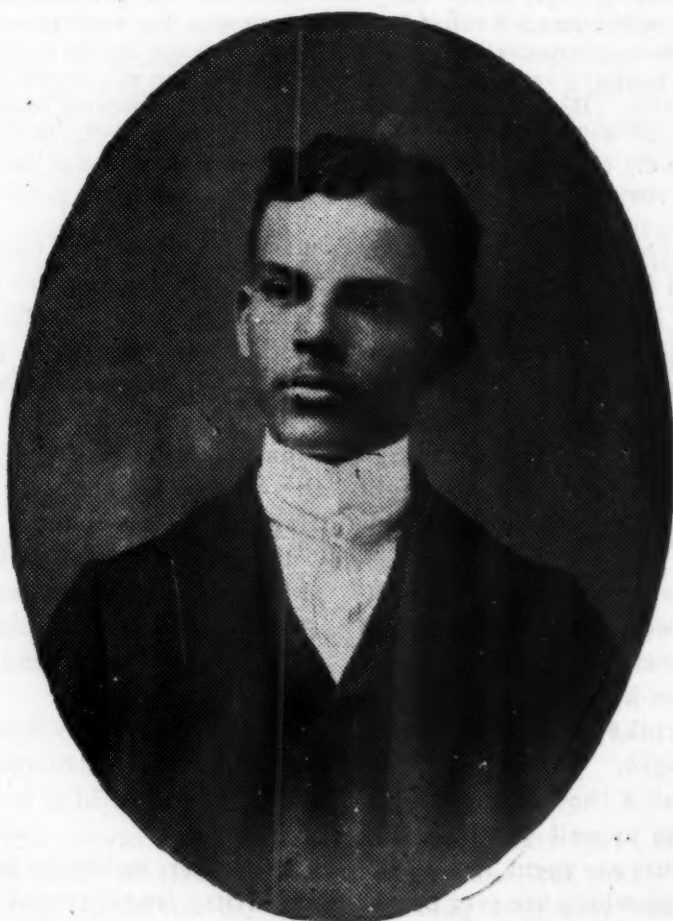
The McCall family lives in a comfortable two story ten-room house on Jackson Street which is owned by Ed. McCall.

His father, ambitious for his children, by thrift, frugality and energy, saved during his long service with the city, enough money to give his offsprings education. Young McCall is a graduate of the State Normal School for Negroes, completing his course there in June, 1900. He was sent during the fall of that year to Howard University Washington, D. C., to study medicine. He remained there one term and re-

turned the next year to complete his course, but was compelled to give up his desire to practice medicine on account of a complete fail of his eyes. He returned to Montgomery and consulted

For several months, he has labored with his verses, and a venerated box in the home of his father contains the results.

The home life of the boy is conducive of



JAMES EDWARD MCCALL

an oculist, who forbade reading or writing under penalty of losing his sight entirely. Since that time he has written several short poems while at school and had been commended by his teachers, but until he found himself otherwise helpless, his talent was not developed.

making him more sensitive to higher thoughts. His gray-haired father, who did not have the opportunity, is giving his children every advantage. No home is cleaner or more attractive than the home on Jackson Street and no one could be more respectful or more cour-

teous than the children reared by Ed. McCall and Mary Allen. A sister of the poet Annabel McCall a teacher in the State Normal School, acts as his amanuensis and in leisure moments the brother and sister enjoy music, both being skilled in playing the violin, piano and guitar. James McCall studied violin music several years under the tutelage of the late Prof. Alexander DeCzeke and the old musician spoke of the young Negro as a violinist of promise.

The Negro boy displays no consolation over his affliction. Oculists have told him that his eyesight will never be of material use to him and that care must be taken to prevent the total loss of vision. He can distinguish objects but for practical purposes his eyesight is valueless.

The following poem is an example of the thoughts which occupy this man's mind in his lonely hours, and have been pronounced his best lyrical verses :

THREE GIFTS

Blest trio of godly dowers !
 Music, poetry and flowers !
 By thy aid the weary soul
 Glimpses its celestial goal.
 When the soul doth faint and sadden,
 Flowers purify and gladden ;
 Poetry fresh vigor brings ;
 And sweet music giveth wings.
 Then the spirit spreads its pinions,
 And from trouble's dark dominions,
 With delight and rapture soars
 Straight to heaven's pearly doors.
 Blest trio of godly dowers !
 May ye evermore be ours !
 What would Life to mortals be,
 Were their lives bereft of thee ?
 Over scenes of grief and sorrow,
 Anguish, deep despair and horror,
 Thou dost shed a beam so bright,
 That the darkness turns to light.
 Even savage hearts beat faster,
 And acknowledge God as Master,
 When they hear thee in sweet speech,
 Of the great Creator teach.
 He who values not thy treasure,
 And in thee doth find no pleasure,
 Worships sin and vice instead,
 And his soul is truly dead.



Knights of Pythias of Texas

By H. M. GILLIEAN

THE grand old State of Texas is a state of which many persons have a false impression, picturing it as the land of the long horn steer and wild cowboy, armed to his teeth with six persons who have been accustomed to think of Texas as "wild and woolly" to have been present from June 11th to 16th, at the twenty-second annual session of the Colored Knights of Pythias

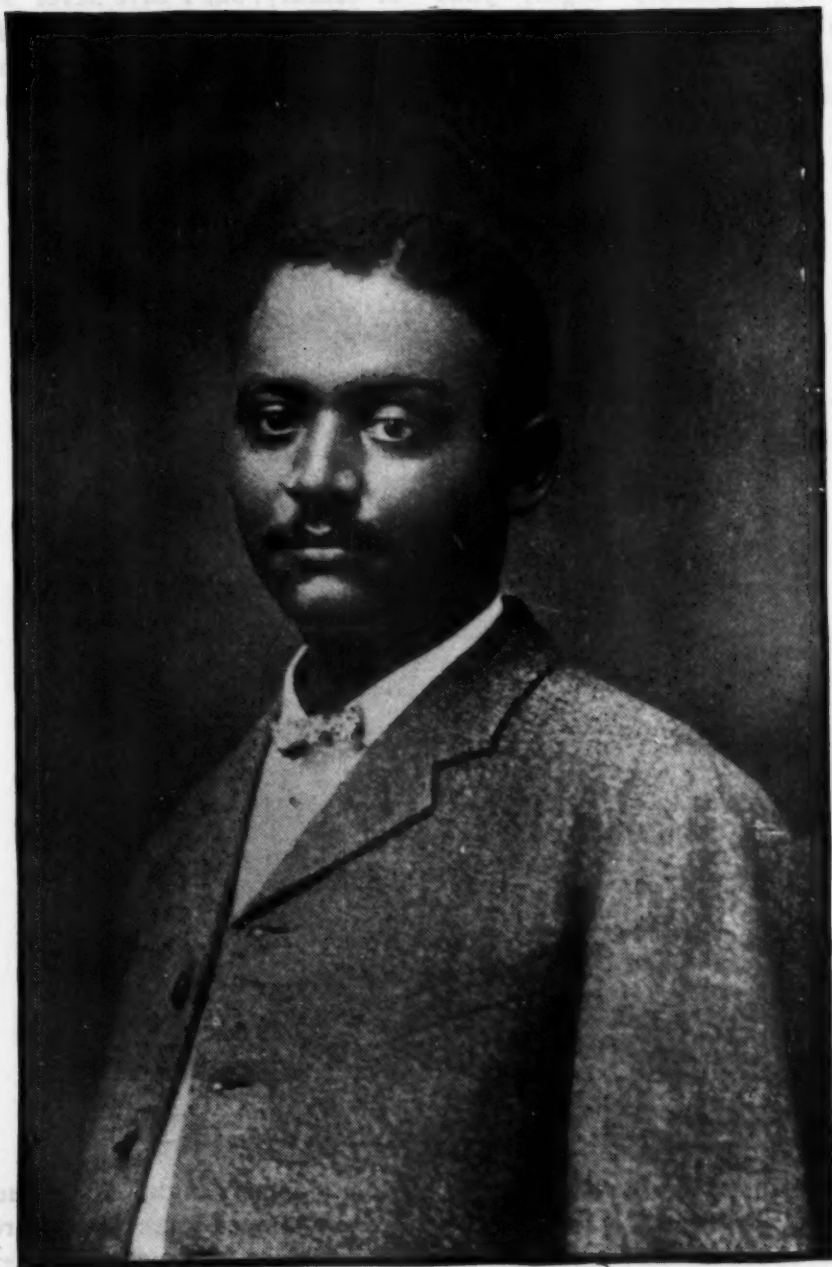


HON. W. R. HILL
Attorney and President Endowment Board

shooters, but there are thousands of persons reared in this State who have never seen a cowboy, and to whom a steer other than the domesticated kind would be as much of a curiosity as to one who had never visited Texas, or any other place where such things are common.

It should have been possible for those

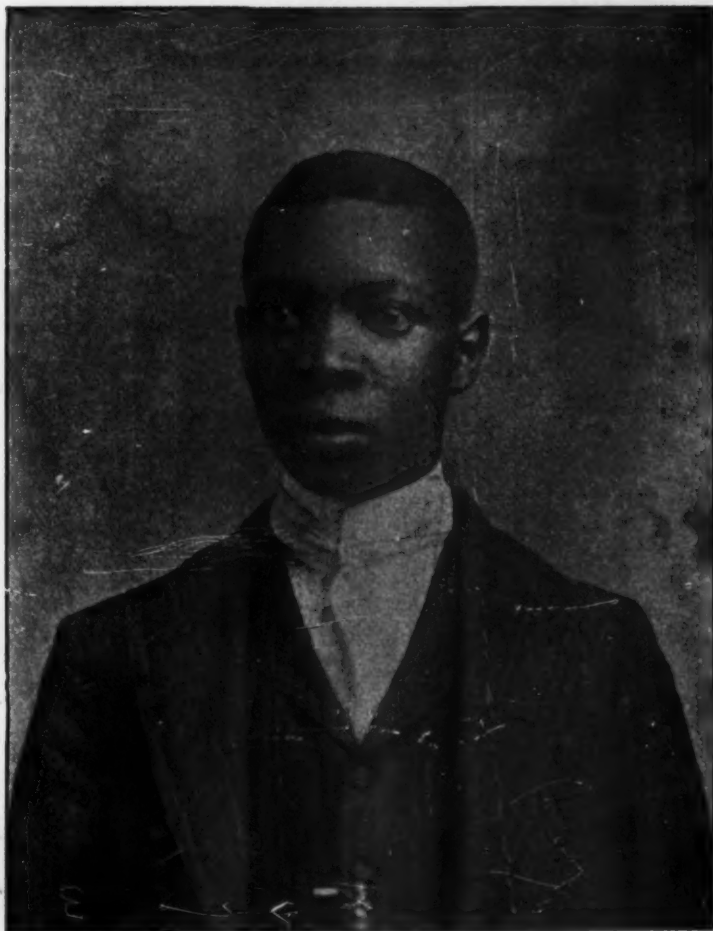
of Texas in Fort Worth, where over two hundred delegates, representing two hundred and thirty subordinate lodges, with memberships aggregating over 7,500; or at the sessions of the Grand Court of Calanthe and become acquainted with the hundred and fifty ladies, representing three thousand of the best, most highly cultured and



PROF. W. S. WILLIS
Secretary Endowment Board

intelligent women of the State. At the opening, Monday night, June 11th, the large City Hall was crowded to its utmost capacity, and the scene presented was so impressive that I have

of man-worshippers for almost a quarter of century, but I have never seen anything more appropriately beautiful than the three thousand brave men and beautiful women who packed the City



HON. L. BRACKETT KINCHON, GRAND LECTURER

to use the words of W. E. King, editor of "The Dallas Express" to describe it. "I have been to many great gatherings. I have sat in the press gallery of many a convention, both State and National. I have witnessed the antics

Hall Monday night to witness the auspicious occasion. Men were there whose names are known wherever the banner of Pythias waves. There was Capt. John Young of Pine Bluff, grizzled warrior, who for almost a quarter



MRS. A. D. KEYS
Grand Worthy Counselor of the Courts of Calanthe

of a century has been the Supreme treasurer of the Knights of Pythias, and also Gen. S. W. Green of Louisiana, Supreme Vice Chancellor.

"Tuesday the Grand Lodge met in executive session in Miller's Hall, and organization was effected of the two hundred and thirty-seven lodges reporting. Of this number one contest only was noted. A pretty fine record for a "wild and woolly" State. Tuesday night, at the City Hall, Right Rev. Evans Tyree, bishop of the tenth Episcopal district of the A. M. E. Church, delivered the annual thanksgiving sermon, one of eloquence and logic that stirred the entire audience.

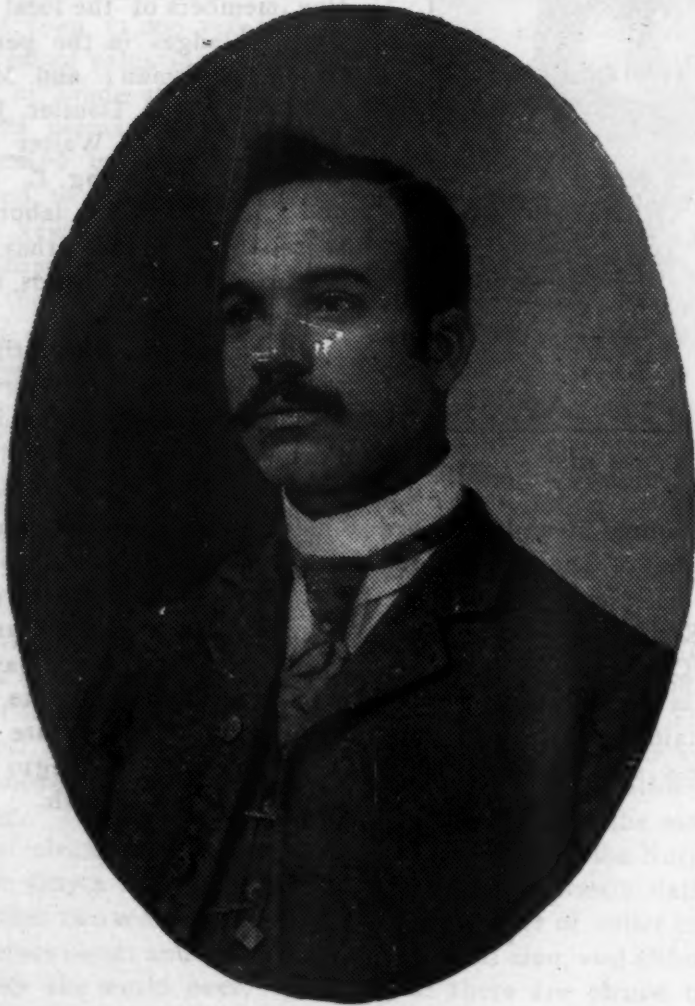
The feature of Wednesday was the annual parade, probably the longest parade of a secret society ever held in the State of Texas. The officers and visitors of the Grand Lodge and the ladies of the Court were in carriages at the head of the parade, followed by the delegates and the band afoot. The delegates and visitors had a merry evening at a picnic given at Douglass Park (colored.) The Fort Worth Company was present, but the Wright Cuney Company, No. 7, of Austin, of which J. P. Bratton is captain, was the only company entering to compete for the prize. This company ranks as the first in the States, and the manoeuvres executed were very difficult and complicated.

The last and most important day of all, Friday, the brave Knights line up to face the real battle, the election of the grand officers for the ensuing year. The contest centred mostly on the election of the Grand Chancellor, Sir Knight Mitchell, the past Chancellor

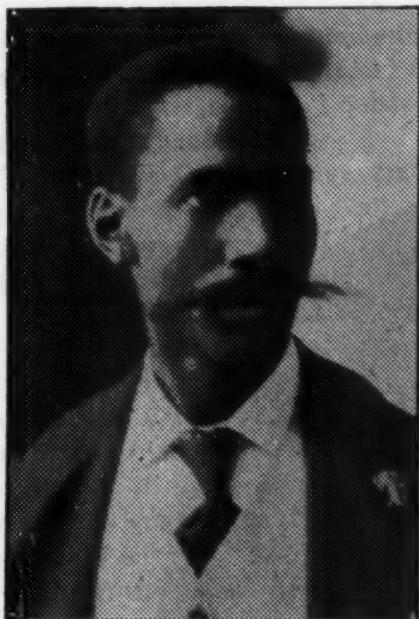
had held the position for ten years; Dr. A. N. Prince of Sherman, for the past three years had been defeated each time, but undauntlessly he again confronted his opponent in another effort for supremacy. His faithful lieutenants McDonald, Rodgers, Dickson and Frierson, had said he must win; the other side said he must not, so until the balloting was over no man really knew the result. Finally the ballot was cast and Dr. A. N. Prince was declared elected, Frierson of Houston was elected vice chancellor and the Princes banner floated triumphantly upon the breeze. But few other changes were made in the officers and the list is as follows: Grand Chancellor, Dr. A. N. Prince; J. M. Frierson, V. G. C.; L. S. Simmons, G. K. of R. and S. P. Landry, Assistant G. K. R. and S. L. B. Kinchon, G. L.; H. Guest, G. M. of E.; H. A. Wells, G. P.; Knight Crinsole, G. M. of A.; R. R. Rease, G. I. G.; Joseph Pyles, G. O. G.; Board of Directors, R. H. Majors, J. P. Starks, M. M. Rodgers, C. C. Trimble and D. M. Mason.

The Endowment Department has made such an excellent record with Hon. W. R. Hill of Galveston, as president of the Endowment Board and Prof. W. S. Willis, of Waco, as secretary, that they were re-elected.

The Grand Court of Calanthe of the State of Texas held their session at the same time as the men. They met in the odd fellows' hall, and so harmonious were their sessions that one would be loath to believe that they were representing three thousand other sisters. The ladies of the Court are absolutely united, fighting not one another or any-



L. S. SIMMONS
Re-elected Grand Keeper of Records and Seals



HON. W. E. KING
Editor of the Dallas Express

body, but proceeding steadily forward for the upbuilding of the race and uplifting of the women of this State.

Mrs. A. D. Keys, who was re-elected Grand Worthy Counsellor without a dissenting vote, has worked hard to establish and maintain this spirit of good will and progress among the members of the court.

The endowment department of the Negro Knights of Pythias is now in a healthful condition and to-day there is not a just claim unpaid. The executive committee, composed of the representative members of the local Knights of Pythias lodges in the person of Prof. Quinn, chairman; and Messrs. J. J. Johnson, W. D. Donifer, J. D. Boyd, P. W. Watson, Walter Berliner, B. D. Davis, Ed. Loving, L. C. Crawford and S. A. Bramlette, labored hard and successfully to see that everything entrusted to their hands was properly attended to.

Douglass Park, where the picnic was given, is owned by Messrs. Hans and Mason, progressive colored citizens of Fort Worth. A large pavillion and the pretty grounds make an ideal park.

Mr. Robert Houston was a delegate to the National Negro Business League last year and is president of the Local League. He conducts an up-to-date livery stable and second hand store. He is a member of the white undertakers association of this State and does a large portion of the Negro undertaking business in Fort Worth.

Atlantic City

ATLANTIC CITY, one of the greatest resorts in America is built on a Jersey sandbar a mile wide and ten miles long. The large public and private expenditures which have been made on the island for the entertainment of guests are justified by

the fact that Atlantic City, located as it is, near the gulf stream, is an all-the-year resort. The summer vacationists having possession from June until Fall While those who wish to escape the winter's cold, begin to arrive in November. The resort is also growing in

favor for the meetings of Associations and Conventions; many of these occurring during the months of May, June, September, October and November when the city is least crowded.

With fewer than 11,000 voters, the city has a real estate valuation estimated by the Board of Trade at \$92,000,000.

Although its permanent population must be increased by a hundred and fifteen thousand to make it a first class city under the New Jersey law, yet it has a greater wealth per inhabitant than any other city in the state. The resort is therefore to a certain extent, a city of cottages as well as of hotels and boarding houses.

In commenting upon the secret of the city's unusual popularity, a Board of Trade statement credits it to the fact that there is no fresh water near Atlantic City nor on the main land in proximity to it; that as a consequence, its climate is dry, and there is almost an entire absence of fogs prevalent where large bodies of fresh water empty or are near salt water. There is therefore an absence of annoyance from sticky and damp clothing. This is doubtless the combination of circumstances that has made Atlantic City a wealthier resort, than all the other two score seashore resorts on the Jersey coast; and one which attracts tourists the world over. The Boardwalk is the great feature of Atlantic City, and those who see this resort for the first time and note how business seekers and pleasure seekers throng this promenade, find it difficult to imagine that within twenty years the boardwalk was a very different affair. This structure has cost the city

almost a quarter of a million dollars. Having a width of forty feet and ten to fifteen feet above the sand. It has been rebuilt, strengthened and extended at various times, and is now four and one half ($4\frac{1}{2}$) miles long beginning at the steamboat, sailboat, and fishing boat wharves on Absecon Inlet at the northeastern extremity of the island, and extending along the coast to the South Atlantic City line affording promenade space for as many as one hundred (100,000) thousand persons. Beginning at the Northeast of the four ocean piers are, respectively, the Heinz Pier, the Atlantic City Steel Pier, the Auditorium Pier and Young's Pier. Further down a fifth structure, called Young's New Million Dollar Pier is being erected. This is to be a fire proof steel concrete structure.

In providing for the obvious necessities on a great beach, the Federal Government has added to the interesting features of the island, in the establishment of life saving stations at Vermont and at Annapolis avenues and at Longport, at the Southwestern extremity as well as by the establishment of the light house at the Northwestern end. Along the boardwalk daily can be seen a vast number of roller chairs, wheeled by colored men, and although the majority of these are owned by white men, Afro-Americans have no difficulty whatever in doing a profitable business in the face of overwhelming odds. It may be said that what little prejudice exists on this island can be found only among the Southerners who have established business thereon, and may it be remembered there is not one spot in this whole

America, where you will not find that prejudicial stigma either in its origin, or flourishing in its bloom.

But even though this may exist, Afro-Americans are surrounded with prosperity and an undeniable hope for a greater future.

On reaching the resort one does not have to inquire if Afro-Americans are admitted on the police force, for as soon as one leaves the train they can easily perceive the brass buttons on the dark gentlemen standing a few feet away with his hand. This gentleman is not the only colored officer to be seen in Atlantic City, for there are numbers of others stationed throughout the resort. Their number being almost in equality to the White's.

Afro-Americans for so many years have proved they are not a failure, that it is almost frivolous to mention their progress in the various branches of business which is being conducted in some instances by the wives, while the husbands are engaged in other work.

Even the busses which are seen lined up along the railroad stations are driven by Colored men; the most of which are owned by them. There are a large number of colored hotels and restaurants to be found on Arctic Avenue. Among these are, The Robert's Cottage, The Butler Cafe, and restaurant and The Ferguson Villa which are highly patronized. Notwithstanding the number of unoccupied positions to be filled by men of the race in the large hotels on the island, the streets between Tennessee and Kentucky avenues can be

seen thronged daily, with idle men of the race who call themselves sports, while their only means of support is by the labor of the young women who with blind folded eyes can be seen daily going the downward path of degradation and sin. These are they who are to be censured for the greater part of prejudice that exists on the island.

They have turned their backs to the number of Churches where the doors are thrown open with the cry of: "All who will may come." But from good authority I have been told that the police officials are doing all within their power to rid the resort of both Colored and White loafers. With the accomplishment of this, Afro-Americans can sit at ease and hope for better days to come.

Never in my travels have I visited a more beautiful resort. With a permanent population of about (35,000) thirty-five thousand, it is indeed gratifying to know that over (5,000) five thousand are colored, with almost five per cent owning their own houses. And when we are aware of the fact that Atlantic City is not only a resort for the white's but colored also, we should indeed be thankful to know the door is always open to thrifty men and women of the race, and the few places that may object to our presence are only teaching us a lesson the meaning of which is: Spend your money among your own people, and by so doing you will be placing them in a position where they can easily demand and obtain social equality.

How Boys and Girls May Aid the Temperance Cause

We reproduce here an essay, written by Frances Bell, thirteen years old, of Omaha, Nebraska. This was considered such an excellent essay for one of her age, that she was awarded the third prize, \$2.50 in gold, by the Women's Christian Temperance Union.—
THE EDITOR.

INTEMPERANCE is generally looked upon everywhere as a very bad evil.

It is and always has been the cause of a great deal of suffering and crime.

It is not saying too much to lay the great majority of crimes at the door of intemperance.

The papers of the United States are full at the present time of bad crimes committed by young men. In almost every case the downfall of these men is due to drink; some of these men are hardly more than boys. This shows that intemperance may begin at a very early age.

I think that children can aid the Temperance cause by never touching any kind of intoxicating drinks; they should always regard it as a poison.

If the boys and girls of Omaha and other parts of the United States would not touch any kind of intoxicating drinks and would look upon the habit of drinking as a very bad thing, then when they grew up they would dislike it so much that there would be then no drinking at all.

Boys and girls should learn what a bad effect strong drinks such as beer, wine, whiskey, and other alcoholic liquors have upon the human body.

When they see any one drinking they should tell them what a bad effect it



FRANCES BELL

will have upon them. Boys and girls can help the cause of Temperance by talking in a nice way to people who get intoxicated and beg them not to drink.

Grown people will often listen to a child when they will not listen to grown people.

Children can beg their fathers and mothers not to go to saloons, and this would be a help.

These are some of the ways in which I think boys and girls can aid the Temperance cause.

How Boys and Girls May Aid the Temperance Cause



GEO. E. BATES, EXALTED RULER PROGRESSIVE LODGE NO. 35

When they see any one drinking they think boys and girls can aid the Temperance Cause. They should tell them what a bad effect it has upon the human body. Wine, whiskey and other alcoholic liquors have a bad effect upon the human body. These are some of the ways in which boys and girls can aid the Temperance Cause. They should tell them what a bad effect it has upon the human body. Wine, whiskey and other alcoholic liquors have a bad effect upon the human body. These are some of the ways in which boys and girls can aid the Temperance Cause.

The Elks' Convention in Brooklyn

By W. PRESTON MOORE

THE seventh annual session of the Grand Lodge Improved, Benevolent and Protective Order of Elks of the World convened in Sumner Hall, Brooklyn, N. Y., in pursuance of the mandate of the last grand session, held in Washington, D. C., and the manifesto issued by the Joint Legislative Committee August 28, 29, 30 and 31, 1906.

The opening session was called to order by Mr. Geo. E. Bates, Grand Esteemed Loyal Knight, Exalted Ruler of Progressive Lodge No. 35, Jersey City, N. J., with appropriate remarks. Bro. J. H. Gray, D. D., Grand Chaplain of Hampton, Va., delivered the invocation. Painter's famous orchestra, under the able leadership of Prof. J. O. Allen, rendered choice selections, and near the conclusion played "When the I. B. P. O. E. are on Parade."

Hon. Geo. E. Waldo, our representative in Congress, and who is of Abolitionist stock, delivered an eloquent address of welcome, and said in part:

Let me assure you it is a great pleasure for me to be privileged to welcome you to the great city of Brooklyn. Such an intelligent body of citizens as I now look upon, coming as you do from most all sections of our beloved country, I do most heartily welcome. Your appearance here to day indicates in no uncer-



tain way, signs of progress and long life in our body politic. It depends upon such men as you as to what position your people are to occupy both in State and Nation. If the colored men of Brooklyn use their rights honestly and intelligently they will get the full respect and treatment as all other citizens.

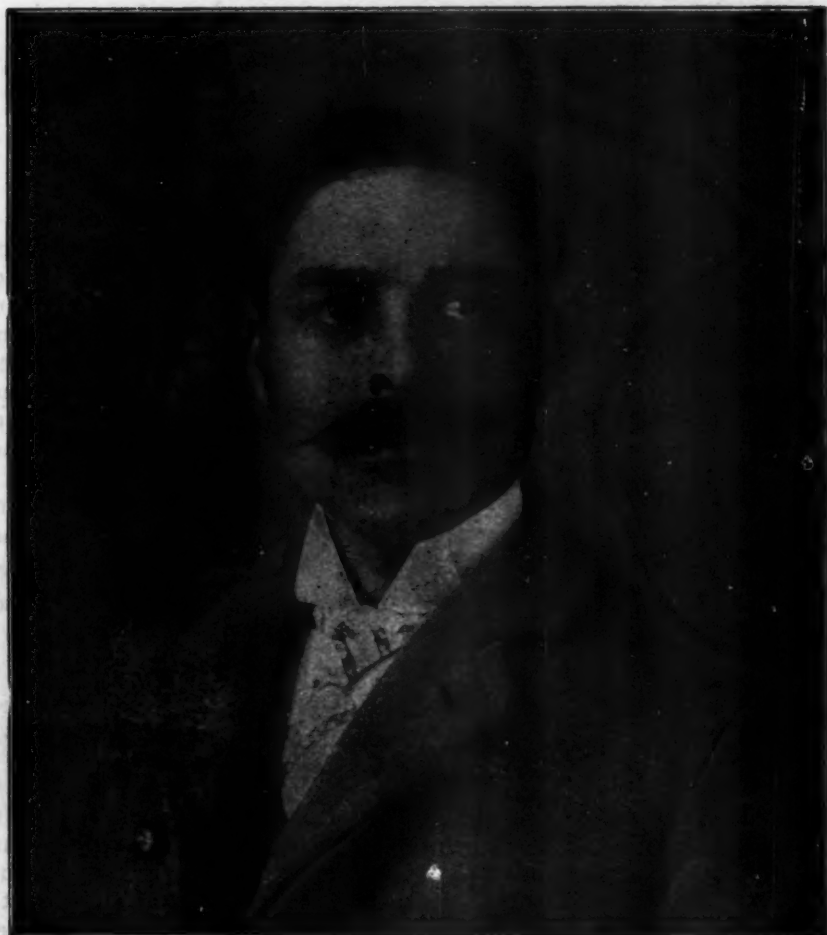
He was presented with a souvenir banner of the local lodge, and three hearty Elk cheers were given before he left the hall.

Edward Elmore Brock, Exalted Ruler, Brooklyn Lodge No. 32, responded, and forcefully said:

We have gathered here in this grand convention to-day for the purpose of carrying out the principles of the Grand Lodge as mapped out at the last session, held in Washington, D. C., a year ago. Believing ourselves, then, to be in the right, let us proceed with dignity and without fear. The man who does not stand by his oath is an enemy to man. We should love the principles to which we have obligated ourselves. Let our light so shine that men may see the beauty and strength of our Order and feel constrained to follow in our footsteps.

The address throughout was an able appeal for regularity, and was received with warm approval.

Hon. J. Welfred Holmes, Grand Secretary of Iron City Lodge No. 17, Pittsburg, Pa., made a very interesting talk



DR. WM. E. WATKINS, GRAND EXALTED RULER I. B. P. O. ELKS
OF THE WORLD

of the work being done by his lodge, and spoke further of the need of amending the constitution so that it would not be in the interest of any one man or set of men, but in the interest of the entire Order. He congratulated the delegates on coming to Brooklyn, and said it was an emphatic protest against disturbers and an evidence in favor of regularity. Since some of the delegates had come long distances to perform their duty, he urged that delegates so act that when

adjournment is at hand they will have the consciousness of duty well and fearlessly performed.

Bro. Sandy P. Jones, Exalted Ruler, presented greetings from Manhattan Lodge No. 45. A cordial greeting was given Acting Grand Exalted Ruler Geo. E. Bates when he arose to address the convention in behalf of Progressive Lodge No. 35, of Jersey City, N. J., and also on behalf of the Grand Lodge representing Samuel Stewart, Grand Es-



E. BURTON CERUTI, STATE DEPUTY, N. Y.

teemed Leading Knight of Parker Lodge No. 25, Pueblo, Col., (who was unavoidably absent) the delegates hailing Bro. Bates as the next Grand Exalted Ruler. Bro. Bates showed his appreciation and spoke as follows:

Members of the Grand Lodge and friends, I am only here for one purpose, and that is to defend the Constitution and see that the principles of our Order are carried out to the letter. I see before me men engaged in the various professions who have come up through difficulties and have achieved success through honesty and integrity. I have no foes to revenge, nor friends to reward. We present here to day one hundred lodges, with an aggregate membership of 12,000 American citizens, if you please. The attempt has been made,

sirs, in the face of these 12,000 men, to usurp the authority of the Grand Lodge and dash to pieces the wishes of its members—the bone and sinew of its very existence—by one man. Our leader has not proved himself to be a man of courage, and he does not possess the qualities necessary to make a forceful and progressive captain such as is needed to manage a great organization such as ours. We are here in obedience to your will and shall endeavor to live up to your mandates.

Dr. William E. Atkins of Excelsior Lodge No. 4, Hampton, Va., made a short address on the value of standing together, and by so doing strengthening and making more solid the foundation of Elksdom.

After a short afternoon session, at which routine business was transacted,

SANDY P. JONES
Exalted Ruler of Manhattan No. 45

the convention adjourned to give the delegates an opportunity of seeing Coney Island and other points of interest. Trolley cars and a band of music were provided by Manhattan Lodge No. 45, whose guests the delegates were.

Wednesday morning, after roll call and adopting the minutes of the previous day, the Committee on Credentials reported. The report showed forty-four lodges represented, composing the

This done, the Grand Lodge was declared open for the annual election of Grand Officers. Several delegations, under the leadership of E. Burton Ceruti, were out working for the election of Dr. Atkins of Hampton, Va. Bro. Bates declined in favor of Dr. Atkins, insuring his election as Grand Exalted Ruler. The other officers elected were: R. L. Phillips, Exalted Ruler, Pioneer Lodge No. 19, Boston, Mass.,



W. PRESTON MOORE, FINANCIAL SECRETARY BROOKLYN NO. 32

Grand Lodge and all of the Grand Lodge officers present with the exception of three. The report was adopted, after which the Grand Lodge degree was given to a large number of delegates and local and subordinate members. The following committees were appointed: Resolutions, Appeals, Grievances, Law and Revision, Obituary, Printing and Finance.

The annual taxes were then received.

Grand Esteemed Leading Knight; W. A. Rice, Traveling Deputy, Rice Lodge No. 39, Denver, Col., Grand Esteemed Loyal Knight; Cabel Galloway, Exalted Ruler, Nutmeg Lodge No. 67, Hartford, Conn., Grand Esteemed Lecturing Knight; Hon. J. W. Holmes, Iron City Lodge No. 17, Pittsburg, Pa., Grand Secretary, and John T. Brandy, Keystone Lodge No. 6, Washington, Pa., Grand Treasurer.



W. A. RICE

Organizer, Exalted Ruler and Traveling Deputy Rice
Lodge No. 39, I. B. P. O. of the World

Trustees elected were: J. R. Woolridge, Fidelity Lodge No. 46, Dallas, Texas; John A. Bruce, Iron City Lodge No. 17, Pittsburg, Pa.; H. Strawbridge, Atlanta Lodge No. 54, Ga., and A. H. Lawlah, Howard Lodge No. 38, Bessemer, Ala.

In the evening the delegates were the guests of Brooklyn Lodge No. 32, at their third grand annual picnic at Atlantic Park Casino. The outing was one of the largest held. The Casino was too small to accommodate the visitors. Those who were fortunate enough to get in enjoyed a most delightful evening. John T. Brandy, Grand Treasurer, was the guest of Mr. and Mrs. W. P. Moore. Mr. L. L. King entertained a special party of friends from the Bronx and Jersey City. Lieut. James A. Roston of Brooklyn entertained a large number of delegates and friends.

The convention was called to order at 11 o'clock Thursday morning and the session was devoted to unfinished business. The delegates rested from work and gave the day to a public demonstration of the Order in a march through the principal streets of Brooklyn, and to an evening of pleasure at an outing in Greenville Schuetzen Park, Jersey City, under the auspices of Progressive Lodge No. 35 of that city. The line of march was understood by the Afro-Americans of the Borough. Many came from Newark, Jersey City, Bronx, Manhattan, Staten Island and Long Island City to see the parade. The parade started from Sumner Hall, the scene of the convention, a little after 1 o'clock. The procession consisted of automobiles, carriages, and the Manhattan, Pioneer,



EDWARD E. BROCK

Exalted Ruler Brooklyn Lodge No. 32



DR. GEORGE E. CANNON
Examining Physician Progressive No. 35

Progressive and Brooklyn lodges on foot, with a symbol of the Order in charge of two lads. The men in line presented a fine appearance. R. M. S. Brown, Grand Esquire, assisted by Jas. L. Jacobs, Esquire of Brooklyn Lodge No. 32, led the procession, followed by Grand Officers and the Legislative Committee, Pioneer Lodge of Boston in the dress of the Western Indians and the

subordinate lodges. The following was the line of march: Through Lewis avenue, from Sumner avenue to Greene avenue, down Greene to Bedford avenue, through Bedford to Willoughby avenue, down Willoughby to Cumberland street, through Cumberland to Myrtle avenue, down Myrtle to Borough Hall, down Court street to Schermerhorn, up Schermerhorn street to Bond



DR. B. C. WALLER OF MANHATTAN NO. 45

street, thence to Prince street and Myrtle avenue.

Friday morning the Convention got down to business and will conclude with the installation of the Officers. The Grand Lodge received communication from E. F. Howard, Grand Exalted Ruler at Columbus, Ohio, stating that a committee of nine had been appointed to confer with them for the purpose of restoring peace and unity in the Order. It is confidently expected that unity will be restored between now and the setting of the next Grand Session. Negotiations are pending in Covington, Ky., that will undoubtedly result in bringing the Howard end to Chicago for mutual conference.

Chicago was selected by acclamation as the next meeting place. The William L. Pope Association gave a reception in the evening at Ulmer Park to the delegates and visiting members of the Order.

Most favorable comment was expressed regarding the splendid con-

duct of the delegates to the Convention. With such a number of visitors in the city, not one arrest was made, the delegates, without exception, conducted themselves with the utmost decorum. The Convention was pronounced one of the most successful in the history of the Order, and the delegates and visitors returned to their several homes well pleased with their visit to Greater New York and adjacent towns.

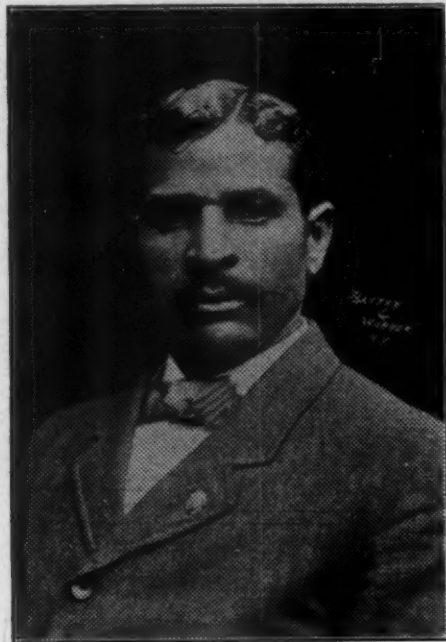
During the Convention it was the pleasure of the writer to meet nearly all of the delegates and visitors. Cards were exchanged whenever convenient and among the many received, that of W. A. Rice, of Rice Lodge No. 29, Denver, Colorado, was most unique.

Letters of regret were received from Hon. T. Thomas Fortune, R. L. Stokes, Esq., Hon. John A. Hann and Hon.

JAMES L. JACOBS
Esquire of Brooklyn No. 32



J. FRANK WHEATON
Attorney of Manhattan No. 45



L. L. KING, BROOKLYN NO. 32

George E. Wibecan, Jr, President of the Henry Highland Garnett Republican Club. Mr. Fred R. Moore stated to the writer his inability to attend on account of the National Negro Business League in Atlanta, Ga., the second day of our convention. Mr. S. R. Scrottron and Rev. W. R. Lawton were present. The Hall was beautifully decorated both inside and out with flags of all Nations. The American flag predominating.

THE NEW GRAND EXALTED RULER.

Dr. Wm. E. Atkins is a native of Chesterfield county, this State. During his youth he was deprived of all educational advantages and secured the rudiments of an education at the greatest inconvenience during rare intervals of toil.

At the age of 21 he determined to

retrieve the loss he had necessarily sustained and attended the Boykin Institute in Mecklenburg county, having previously attended the Manchester High School. During his attendance at these institutions he applied himself diligently to his studies, laying a broad foundation of general knowledge upon which to continue his later special studies.

Upon completing his preliminary studies he decided to take up the study of medicine, and enrolled himself as a student at the Leonard Medical College at Raleigh, North Carolina. He attended this institution for four consecutive years, working during his vacations in order to meet the expenses of his college training. It is worth noting that when he began the study of medi-

cine he had but \$30 which small sum had been saved at the cost of greatest deprivation. He graduated from the medical college in 1896, having fully equipped himself for a life of usefulness in his chosen profession.

It has been frequently remarked, and with truth, that those who have the fewest opportunities make the most of them, while those who have the most of opportunities make the least of them. The subject of this sketch furnishes a case in point. Upon his graduation he was still in debt for the books he had been using during his college term and he even had to borrow \$60 for railroad fare and office rent before he could select a suitable field and begin the active practice of his profession. These difficulties, however, served to spur him to more determined efforts rather than to deter him, and he at once began to make full use of the education he had obtained at so great a cost. To-day he has not only long since removed all the obligations he assumed at the beginning of his career, but has accumulated a considerable amount of property. He is now reputed to be worth nearly \$7,000, all of which has been earned, and well earned, in Hampton. From \$30 to \$7,000 in a few years is certainly a very creditable record, and all the more so in that it is the sole result of his own energy and intelligence.

In September, 1896, Dr. Atkins passed the Virginia State Examining Board beginning active practice the following month. At that date he opened the office he still occupies at the corner of King and Lincoln streets, and which he now owns. He has been uniformly

successful as a physician and has fully sustained the dignity of his profession. He was at one time a member of the Hampton Board of Health, rendering efficient service in that capacity. He is at the present time lecturer on anatomy at the school of nurses at Dixie Hospital, and is the only colored physician connected with that benevolent institution. He is also physician for the Old Folks' Home and Orphan Asylum. While he has met with marked success in his profession he is still a student, subscribing regularly to ten leading medical journals, and keeping abreast with the progress made in the science of medicine.

While his professional duties have been exacting Dr. Atkins has still found time to take an active and influential part in the establishment and management of a number of important financial and commercial institutions. He was one of the incorporators of the Fishermen's Bank, of which he is secretary and cashier. He is also a director and stockholder of the Bay Shore Hotel Company, and is a stockholder in the Hampton Supply Company, and the People's Building and Loan Association.

It is but just to Dr. Atkins to state that he has made an excellent citizen, and that he has both by precept and example materially elevated the standing of his race. He is exceptionally enterprising and public-spirited and is ever ready to advance the interests of the community of which he is a part.

ADDRESS OF BROTHER J. WELFRED
HOLMES, GRAND SECRETARY.

Officers and Members of the Grand Lodge
and Friends:

We have gathered here to-day to hold this Grand Lodge meeting, and were I a preacher, like my friend, brother Gray, the Chaplain I would exclaim as did Peter upon the Mount of Transfiguration: "It is good for us to be here."

No further proof of the earnestness and sincerity of the brethren present is needed than the fact that they are here; some of whom have traveled a distance of more than fifteen hundred miles.

The Bard of Avon has said that "Thrice is he armed who has his quarrel just, and he but naked, though locked up in steel, whose conscience by injustice is corrupted."

The Grand Lodge which met one year ago in Washington, speaking through the votes of its delegates, representing the various subordinate lodges, after a very spirited contest, decided upon Brooklyn, New York, as the place for the Grand Lodge meeting in the year 1906. In obedience to the mandates of the Grand Lodge, we are here for the purpose of holding this Grand Lodge meeting, and transacting the business of the Order and notwithstanding it was heralded abroad that we would be arrested upon our arrival, we are here. There are some who are not here, and, we are informed, are assembled in another place in defiance of the will of the Grand Lodge; led by the king who has been wont to sit upon his throne in Covington, on the banks of the Ohio, with a crown of obstinacy upon his head, carrying in his right hand a sceptre in the form of a broad-axe, to cut off the head of every man and lodge who will not follow him and assist him in violating the law of the order which he is sworn to obey.

We who have assembled here have a great work to perform. I believe there

is sufficient intelligence and judgment among the delegates to do the work wisely and well. I believe we are right; I believe in the justice of our cause, therefore, I would admonish you to do what is assigned us without fear and with a view to the progress of our beloved Order.

This Grand Lodge meeting will be one from which we can date our history in reckoning Grand Lodge events; we have crossed the Rubicon and burned the bridges behind us. I believe that those who come after us will say that we were amply justified in pursuing this course, and the work done at this Grand Lodge meeting will give an impetus to Elkdom which will be potent for good throughout the length and breadth of the land.

The Constitution and By-Laws of our order must be changed. In its present shape, it is altogether in the interest of one man. In revising the present constitution, we must so arrange matters that the proceeds from the establishment of new lodges and the furnishing of supplies must go into the Grand Lodge Treasury instead of as at present into the pockets of the Grand Exalted Ruler. If the Grand Lodge had not hitherto been operated in the interest of personal graft, greed and aggrandisement, we would now have in our treasury at least ten thousand dollars. We have paid the sum demanded for the work of the order so that so we are under obligations to no man, and abusive arguments which may be produced out of the mouths of ignorance, can neither justify nor excuse any man for using the Grand Lodge as a means to fill his pockets at the expense of our order. If we proceed calmly and deliberately in disposing of the problems which present themselves at this meeting, we will be just and true to ourselves, therefore, I close in the language of Shakespeare: "First of all, to thine own selves, be true, and it

must follow 'as the night the day, thou canst not then be false to any man.'"

J. Welfred Holmes was educated at Wayland Seminary and Howard University, Washington, D. C.; and graduated from the Law Department of Howard University with the degree of L. L. B. in May, 1890, he was admitted to practice December 1891; admitted to the Bar of the Supreme Court of Penna, October 1894; admitted to the Bar of the United States District Court of the Western District of Pennsylvania and the United States Circuit Court in May, 1895.

He is a charter member of Iron City Lodge No. 17, I. B. P. O. E. of W.; was its first Esteemed Lecturing Knight, and its second Exalted Ruler; and assisted in organizing the lodge.

He was elected a delegate to represent Iron City Lodge in the Grand Lodge which met at Hampton, Va., September 1903; and elected Grand Secretary of the Grand Lodge at the Hampton meeting in 1903; and re-elected Grand Secretary in Atlantic City in September 1904; also in Washington, D. C. in August, 1905.

He led the opposition against Howard and assisted in bringing the Grand Lodge meeting to Brooklyn in August 1906, where he was re-elected Grand Secretary by a unanimous vote.

Mr. Holmes is a member of committee on revision of the Grand Lodge Constitution I. B. P. O. E. of W., and is meeting with splendid success in the practice of law in the city of Pittsburg, Pa.

ADDRESS OF BROTHER RICE

Exalted Ruler, officers and brothers of the Improved Benevolent, Protective Order of Elks of the World:

It is with pleasure that I am with you this evening as the representative of the Rice Lodge No. 39 of our Order. Dear brothers, we should appreciate the action of Brooklyn Lodge No. 32, Progressive Lodge No. 35, and Manhattan

Lodge No. 45, in determining to have the Grand Lodge carry out its plans decided on at the meeting in Washington, D. C., in 1905. As I look into your faces I note that you are the components of an army of earnest, zealous and determined workers, bound together for a common interest—the advancement of Elkdom. It would not be possible to mass so many active, intelligent and earnest men together for any purpose not tending to a higher, better and a nobler life. Any association having for its object charity, founded upon the principles of human virtue, justice and brotherly love, following the teachings of the golden rule, "Do unto others as you would that they should do unto you," and teaching the universal brotherhood of man and the fatherhood of God, cannot but succeed.

Our Order is the home for all intelligent, conscientious and honest men who believe in success, and who do not believe that in order to live a higher and a nobler life it is necessary to forego innocent recreation or to smother those social instincts which tend to bring us into closer communion and to cement more firmly the ties of friendship and fraternal love.

I hope as we grow in numbers we realize the responsibilities confronting us, and we must be prepared to meet them. Let us be true to our obligations, and if we are we will be true to ourselves. Let us appreciate the importance of the work that is before us, at all times be just and wise in the execution of the laws, and when we have transacted the business for which we were called, let each one of us return to our home city not only pleased with the meeting in the city of Brooklyn N. Y., and the hospitality of its citizens, but also with the determination of strengthening the Order of Elks and influencing our people along all helpful lines. I thank you for your patience.

ADDRESS OF SANDY P. JONES

Grand Exalted Ruler, Officers and Delegates:

I bring you greetings from Manhattan Lodge No. 45 and their wish that your stay with us will be pleasant and productive of great good, you come to a city that delights to entertain strangers, particularly those who are doers of things. I am glad you are here in accordance with the decision of the Grand Lodge Convention held in Washington, D. C., August 1905, and ignored the advice of those who evidently are opposed to regularity. Let us in our deliberations act wisely and for the best interest of our beloved order. We must not permit schism to come in but have harmony throughout, for in union there is strength. We want our order to grow and become powerful and to accomplish results, we must stand together.

Among the delegates, visitors, and local members were: Dr. Wm. E. Atkins, Excelsior No. 4, Hampton, Va.; Dr. E. H. Gee, Muskingum Valley No. 82, Zanesville, O.; Dr. J. A. Lightner, Beacon Light No. 34, Portsmouth, Va.; I. W. Warden, Exalted Ruler, Greater Lakes No. 43, Chicago, Ill.; W. A. Rice, Traveling Deputy, Rice Lodge No. 39, Denver, Col.; G. William Frazier, Exalted Ruler, Iron City No. 17, Pittsburg, Pa.; Jno. A. Black, District Deputy, Pioneer No. 19, Boston, Mass.; W. Hammond, State Deputy, Rhizona Lodge No. 62, Durham, N. C.; J. Welfred Holmes, Grand Secretary, Iron City No. 17, Pittsburg, Pa.; Hon. Louis B. Anderson, Greater Lakes No. 43, Chicago, Ill.; John T. Brandy, Esq., Grand Treasurer, Keystone No. 6, Washington, Pa.; Rt. Rev. J. H. Gray, Grand Chaplain, Grand

Assistant Chief Female Department, Excelsior No. 4, Hampton, Va.; Hon. L. M. King, Morning Star No. 40, Washington, D. C.; Samuel E. Jones, Exalted Ruler, Morning Star No. 40, Washington, D. C.; Robert Moore, Secretary same lodge; William Lewis, Esq., Grand Esteemed Lecturing Knight, Monumental No. 3, Baltimore, Md.; E. M. Shoecraft, Esq., Greater Lakes No. 43, Chicago, Ill.; Mr. Allen of the same lodge; Wm. H. Walker, District Deputy, Morning Star No. 40, Washington, D. C.; T. Titus Brown, Traveling Deputy, Lighthouse No. 9, Atlantic City, N. J.; R. M. S. Brown, Grand Esquire, Excelsior No. 4, Hampton, Va.; J. Alexander Upsher, Esq., Nutmeg Lodge No. 67, Hartford, Conn.; J. W. Lawlah, Esq., Howard No. 38, Bessemer, Ala.; Several visitors and delegates from Weldon No. 26, Savannah, Ga.; Raymond L. Phillips, Exalted Ruler, Pioneer No. 19, Boston, Mass.; H. Strawbridge, Esq., Atlanta No. 54, Atlanta, Ga.; Dr. Berkeley C. Waller, Manhattan No. 45, New York City; Cassius M. Jackson, Keysone No. 6, Washington, Pa.; Sandy P. Jones, Exalted Ruler, Delegate Manhattan No. 45, New York city; George E. Bates, Exalted Ruler, Progressive No. 35, Jersey City, N. J.; Edward Elmore Brock, Exalted Ruler, Delegate Brooklyn No. 32.; Wm. L. Pope, Lieut. James A. Roston, B. H. Hawkins, District Deputy, Brooklyn No. 32.; Wm. L. Pope and J. T. Roston Past Exalted Rulers of Brooklyn No. 32, Pope being the organizer of Elkdom in New York State.; J. T. Brown Secretary, Progress No. 35, D. W. Parker, Financial Secretary, Manhat-

tan No. 45.; Hon. J. Frank Wheaton, Manhattan No. 45.; E. Burton Ceruti, Esq. delegate Brooklyn No. 32; Wm. P. Moore, Financial Secretary, No. 32; L. L. King, Esq., Brooklyn No. 32; Fred. D. Johnson, Rec. Secretary, Brooklyn No. 32; J. C. Johnson, Iron City No. 17, Pittsburg, Pa.; Samuel T. Smith, Excelsior No. 4, Hampton, Va.; George Booker, Pan Handle No. 74, Wheeling, W. Va.; Wm. C. Boyd and Walter C. Quinn, Progressive No. 35.; A. B. Rice, Thos. H. Harper, J. A. Brown, R. H. Johnson and J. F. Carter, Morning Star No. 40, Washington, D. C.; Wm. Leachmen and E. S. Jackson, Pride of Newark No. 93, Newark, N. J.; James A. Carter, Iron City No. 17, Pittsburg, Pa.; W. S. Sparrow, Pioneer No. 19.; John W. Brown, Iron City No. 17; Dr. George E. Cannon, Examining Physician and delegate, Progressive No. 35; Cabel Galloway, Nutmeg No. 67, Hartford, Conn.; J. R. Woolridge, Fidelity No. 46, Dallas, Texas; John A. Bruce, Iron City No. 17; J. H. Dorsey, Augusta, Ga.; Edward Thompson, Exalted Ruler, Empire No. 50, Albany, N. Y.; Horace Logan, Anthracite No. 57, Scranton, Pa.; Edward Brewer of the same lodge; H. Bailey, Iron City No. 17; S. G. Jones, Morning Star No. 40; A. T. Wilkie, Monumental No. 3; C. M. Jackson, Keystone No. 6; L. D. Brown, J. R. Hartman, J. W. Scroggens, G. W. Griffin, B. F. Kersey, J. W. Eighmie, E. C. Snead, M. C. Dabney, George N. King, L. C. Bullock, T. D. Johnson, J. B. Hartman, Philip Newton, R. M. Wells, Charles H. Anderson and C. M. Jackson, Progressive No. 35; J. W. Beasley, H. Chisman, H. Stevenson and Lincoln Clark, Excelsior Lodge No. 4, Hampton, Va.; W. W. Winfield, C. E. Winston, John Brent, Battles, J. S.; J. H. Anderson, delegate; O. R. Johnson, Edward Bailey, Berkely, G., J. W. Bryant, G. W. Campbell, W. P. Carr, C. F. Carr, J. C. Hunter, J. Moore, J. Montague, H. Humphreys, W. A. Humphreys, J. S. Hartshorn, F. H. Griffin, J. D. Hadwin, William Hamilton, G. R. Hayes, J. L. Marshall, P. H. Davis, E. H. Dade, H. B. Darden, S. R. Coleman, J. H. Carter, E. J. Cooks, A. P. Condry, J. W. Gray, J. C. Green, N. Branson, Edward Graham, G. A. Gibson, W. W. Albermath, J. S. Williams, W. A. Aldridge, J. C. Harris, Fred. Allen, M. Herbert, G. L. Archer, L. Askew, G. W. Banks, W. A. Barday, S. S. Beamon, Edward Beanum, D. Berry, C. G. Brown, P. Brown, T. S. Brown, S. H. Boyd, J. Burns, J. Burrell, J. R. Europe, R. H. Ford, W. H. Frazier, J. E. Freeman, D. E. Grant, W. A. Gillman, G. A. Jackson, J. Jackson, C. M. Johnson, F. W. Johnson, J. C. Johnson, William Johnson, J. A. Jones, T. B. J. Jones, K. S. Jewell, J. Jordan, Dr. A. A. Kellogg, J. Kemp, G. T. Knox, J. W. Lathen, W. C. Lee, E. R. Loffler, E. M. Mann, S. Mason, J. H. Mattawer, J. K. McCall, G. W. Mead, J. Mitchell, H. D. Miller, L. M. Miller, F. C. Montero, Thos. B. Jones, Jr., J. H. Williams, Joshua H. Williams, F. Neale, E. H. Nelson, T. Page, C. A. Parker, C. Parker, D. H. Parker, W. J. Paterson, H. W. Phillips, E. T. Price, Edward Randolph, C. Van B. Ramsay, A. C. Rhone, J. R. Richardson, J. Ringgold, H. Richardson, J. H. Russell, J. Seals, W. T. Shepherd, J. E. Shep-

ard, B. C. Smith, J. T. Smith, T. Stevenson, J. W. Strong, D. A. Taylor, R. E. Taylor, L. Tines, R. S. Trott, G. A. Truman, D. Turner, G. P. Tucker, Edward A. Warren, B. F. Ware, J. B. Webster, H. Wellman, W. T. White, Barron Wilkins, C. Wilkins, L. Wilkins, H. Williams, J. I. Williams, J. W. Williams, E. J. Wilson and S. Wynne, Manhattan Lodge No. 45, New York city; G. W. Allen, J. T. Allen, F. H. Allen, R. M. Archer, R. Abrams, E. Abrams, W. E. Agee, W. T. Brown, J. T. Bailey, W. E. Brown, H. W. Barrett, J. F. Barnes, F. H. Brit, W. H. Burroughs, G. W. Bailey, H. Burke, M. Black, A. H. Burke, R. N. Brown, M. H. Butler, C. M. Branham, W. D. Brown, R. B. Braxton, J. W. Boone, J. H. Bullock, W. V. Bennett, A. R. Clements, H. Clark, A. G. Chestnutt, M. H. Chalk, E. R. Connon, W. C. Coleman, B. Collins, M. V. Carter, J. W. Carter, T. H. Cabaniss, J. W. Cusberd, S. P. Coles, W. S. Coles, F. N. Carter, L. P. Davis, E. E. Davis, A. Dutton, G. W. Dawkins, T. T. Douglass, W. F. Douglass, C. H. Evans, W. H. Evans, G. E. Evans, J. T. Everett, L. D. Erwin, H. Forrest, C. A. Gardeen, J. A. Glover, E. N. Gilmore, G. W. Glover, J. H. Gibson, O. Halsey, B. Hall, B. Hurt, F. Hayes, L. W. Hughes, D. Hughes, P. C. Hall, W. L. Herderson, G. Hammonds, J. H. Joiner, M. Jones, T. B. Jones, McP. Johnson, J. S. Jackson, R. Johnson, G. N. King, T. E. Lynch, J. H. Leachman, G. W. Lytle, C. H. Lamar, W. Lawson, R. Lewis, J. S. Minault, J. L. Minor, A. Monroe, J. H. Miller, J. L. Merritt, O. J. Mills, J. E. Mallett, R. J. Murray,

L. E. Mabry, N. Minton, E. W. Naylor, H. F. Perkins, J. E. Proctor, G. W. Powell, H. F. Proctor, W. A. Poyas, A. Price, W. J. Parkes, R. Quinn, A. F. Queenan, E. S. Russell, F. J. D. Redgeley, E. W. Reeves, C. H. Robinson, S. Rogers, J. A. Rogers, J. T. Sharp, A. S. Scott, T. Samons, F. T. Smith, R. Smith, T. W. Smith, J. B. Sterrett, C. Starke, J. Stanard, W. E. Sneed, N. E. Sneed, E. Sarsanette, J. J. Stokes, T. J. Snell, G. C. Sarsanett, J. Shelton, A. E. Scruggs, A. W. Smith, T. I. Smith, E. J. Shelton, Custis Syphax, T. T. Taylor, L. H. Thompson, M. C. Thorpe, A. Turrentine, E. Twisdale, H. W. Thomas, W. H. Thompson, C. M. Van Doren, S. Vangadalum, S. Whistmont, C. E. Winston, W. T. Williams, W. Whistmont, E. R. West, W. H. Wright, J. A. Ware, W. H. West, I. A. Walker, R. Watson, A. Wiley, E. A. Ward, D. Waters and J. Wescott, Progressive Lodge No. 35, Jersey City, N. J. Brooklyn Lodge No. 32, Brooklyn, N. Y., had the following members present: J. O. Allen, Julius Abrams, Milo Atkins, J. J. Baker, H. S. Baxter, C. G. Bennett, J. E. Berry, E. A. Bergandy, G. W. Philips, F. R. Bon, J. E. Bly, J. Bowles, T. Bowman, J. E. Brandon, M. E. Brewster, W. H. Banks, F. W. Brawner, J. Brooks, J. G. Brooks, A. Brown, Edward A. Brown, Frank Brown, George W. Brown, James A. Brown, James D. Brown, Jacob D. Brown, J. T. Brown, John A. Brown, John L. Brown, J. H. Brown, Nathan Brown, Thomas H. Brown, R. J. Brown, William H. Brown, W. A. Brown, L. R. Bryant, A. L. Buchanan, A. J. Butler, J. H. Butts, J. T. Burch, James D.

Cargill, Herman Carle, B. W. Cault, H. C. Chadwick, J. S. Chaton, P. A. Clinton, Thomas H. Cook, John W. Connor, M. M. Chase, J. T. Curtis, R. Cutler, Arthur Crampton, J. H. Daughtry, Fred Davis, George W. Davis, P. V. Davis, T. B. Davis, William H. Davis, G. H. Drew, H. Diggs, P. DeWindt, Edward Demond, G. C. Duncan, J. F. Durrell, J. N. Durand, William H. Duckwall, J. A. Duncan, James Eleby, Wm. F. Elliott, W. E. Ellis, Wm. F. Ellick, H. R. Elliott, Jas. Ennis, Frank Epps, Edward E. Evans, S. H. Farmer, J. Fe-terman, J. Fisher, William A. Foreman, Humphrey Foy, John B. Franklin, Harry Gardiner, J. A. Gardiner, James Gardner, J. J. Green, H. Harris, J. E. Hall, A. B. Hardin, J. A. Hardy, B. Harris, Fred. D. Hart, D. E. Hartley, J. H. Harvey, C. J. Hansett, D. C. Hamlin, George N. Hasbrouck, J. Haws, C. E. Hayes, C. J. Hazzard, J. T. Henser, John W. S. Hill, William Hill, William St. John Hilton, P. F. Hicks, C. Holden, H. H. Holloway, C. L. Hunter, C. J. Hunter, J. Jackson, A. H. K. Jackson, J. T. Jackson, Monroe Jackson, W. Jackson, William F. Jackson, Dr. F. M. Jacobs, James L. Jacobs, A. James, W. H. Jarvis, Duke Johnson, Killis Johnson, R. E. Johnson, S. W. Johnson, A. Jones, Edward L. Jones, J. Jones, L. Jones, Joshua Jones, John William Jones, S. H. Kealing, W. W. Kelly, William Kemp, L. L. King, William A. King, Joshua Kucorn, Geo. Landrick, James Laster, C. H. Lane, Charles Law, J. W. Lee, Geo. Lemond, J. W. Lindsey, B. Lincoln, J. N. Loring, John C. Lucas, George Marshall, M. W. Mahew, D. B. Mayo, C. J. Miller, J. O. Miller, R. E. Miles, J. E. Miner, L. P. Mitchell, S. E. Moore, Antonio Murphy, Sully R. McClellan, Arthur McCoy, William H. McFarland, William B. McKinley, Harry McMillin, George H. Nelson, J. Nelson, J. H. Nelson, C. H. Notis, J. F. Notis, A. E. North, W. G. Overton, Clarence Parker, Richard Parker, William Parker, A. G. Payne, Frank Pearson, J. M. Perkins, Thomas Thomas Perkins, William M. Pernell, T. J. Perry, R. L. Perry, Edward W. Phillips, C. H. Plains, W. C. Posey, Albert Powell, William Preilew, Wm. H. Preston, Thomas Pugh, Arthur B. Quitrell, Edgar Reed, Eugene Reid, R. G. Reynolds, F. H. Robinson, J. E. Robinson, C. F. Roberts, A. Rose, J. A. Ross, C. A. Sampson, C. F. Skeet, Thos. E. Scott, A. Smalls, J. H. Smalls, J. F. Smallwood, C. Smith, H. J. Smith, Isadore Smith, J. H. Smith, J. J. Smith, J. T. Smith, Buckner Stark, J. Stanley, E. Steward, B. Sutton, J. H. Sutton, A. Taylor, F. E. Taylor, J. R. Taylor, William H. Taylor, R. Thomas, T. W. Thompson, J. Tolson, F. A. Tolson, George D. Tolbert, J. Towell, A. W. Treadwell, C. L. Trice, C. Turner, E. L. Turner, J. L. Tyson, Dr. O. M. Waller, Charles S. Warfield, Jr., Edward Watkins, J. M. Watkins, C. Watford, F. R. Welis, S. M. Wesley, C. Williams, E. Williams, F. Williams, G. A. Williams, G. Williams, J. H. Williams, Theo. Williams, William F. Williams, C. S. White, Eugene White, William H. Wiley, William Wylie, John H. W. A. Willie, J. E. Wilson, R. A. Wilson, G. W. Wright, F. A. Wright and Edward Wyette.

The following is a list of the committees:

Committee on Convention—Edward Elmore Brock, E. R., Chairman; Wm. P. Moore, Secretary; Theo. J. Perry, George N. Hasbrouck, George K. Abbott, Charles S. Warfield, Jr., Charles L. Williams, Herbert C. Chadwick and John G. Brooks.

Joint Legislative Committee—E. Burton Ceruti, Chairman; David W. Parker, Secretary; George E. Bates, Corresponding Secretary; Sandy P. Jones, Treasurer; Edward Elmore Brock, Jas. S. Williams, William P. Moore, Dr. B. C. Waller, J. T. Brown, George N.

Hasbrouck, Dr. George E. Cannon, Boss H. Hawkins and J. A. Duncan.

Entertainment Committee—John W. Connor, Chairman; William L. Pope, Edward Watkins, James L. Jacobs, Charles L. Trice, Johnson Festerman, Frederick D. Johnson, Albert Powell, Boss H. Hawkins, Lieut. James A. Roston, John T. Burch, Sully R. McClellan, Edward F. Zephirin, John E. Berry, Charles L. Williams, George K. Abbott, George Marshall, Charles H. Notis, Raymond A. Wilson, Edward Elmore Brock, William P. Moore, Ewd. Evans and Geo. N. Hasbrouck.

THE TELL-TALE FACE

By JAMES EDWARD M'CALL

THE face is but a mystic veil of glass,
Through which the spirit's ev'ry chang-
ing mien
Doth show as plainly as do Time's swift feet,
Which fly beneath the clock's clear crystal
screen.

Whenever pleasure, pain, despair or hope,
Dejection, gladness, sorrow, joy or care,
Essay as guests into the human heart,
The tell-tale face proclaims that they are there.

Yet there are seasons when the countenance,
By power of a wary, subtle soul,
Is forced to look serene and calm, although
Beneath its surface stormy waters roll.

The smiling face that hides an aching heart
Is but a lying servant, in fine gear,
Who stands within the doorway of the soul
And tells the world, "My master is not
here."

A Case of Measure for Measure

CHAPTER IX.—"The Denouement a la Julia"

BY GERTRUDE DORSEY BROWN

SAVANNAH, GA.

DEAR AGNES:

I can't wait for you to read in the papers the many happenings of the past few hours. Do you know there was a burglary committed at our house the night of the ball? Well Ora can tell you about the main points of the affair, as she happened to be there, but the sequel—O—goodness—This morning the burglars had their hearing and what do you think?—Well they turned out to be white men—not Negroes as every one supposed—and now Agnes have you any idea who they were? Of course you haven't, but its all so romantic or so funny or so awful I don't know which. I confess I am fuddled. I hardly know how to express myself. Anyhow the boys who attempted to rob our house, both come from excellent families and belong to our set, in fact, but for mercy sake don't mention it, one of them is a first cousin of Camille Smith, and the other has been paying attentions to Marion ever since he met her. Papa thinks however, that it was Marion's jewels that attracted him, in the first place, for you know she inherited the old family jewels of the Latrosse's of New Orleans, besides her mother's wedding jewels.

But Marion is so careless and unless papa insisted upon it she would never take the trouble to keep her valuables in the safe. I am digressing, but try dear to be patient with me. As I started to say, the boys had their hearing this morning at least one of them did, for when the turnkey went into Percival's cell with his breakfast he found him very ill indeed. He jabbers

a lot of French nursery rhymes which his grandmother taught him years ago, and the doctor says he is not only delirious but he fears he has lost his reason entirely. The black is still on his face and arms but he is positively identified as Percy Smith. His father refuses to go to see him or to allow him to be brought home, but his poor dear mother stays with him constantly and won't believe that he is actually guilty of breaking into our house. You know Agnes, I don't know very much about legal terms and can't exactly understand the details of the trial, but at the hearing to day there were many startling developments. Papa and Tom were both there of course and they told us that a colored fellow who used to work for us, Charley Gale, was the principal witness against them. I wondered how a Negro could qualify as chief accuser in a case against two white men, and right there came in surprise No. 1. Gale is a graduated lawyer and has been admitted to the bar. Just think of it. He came here first with aunt Joe about two years ago and staid several months, then he returned to his home in the north and began his practice. Shortly afterward he obtained his first really important case. It involved the legality of certain claims to a large estate in the South. Certain documents had the appearance of forgery and fraud and although the fact seemed very apparent, yet it could not be proved without an actual finding of the originals. Gale being ambitious to succeed and win a name for himself, secured a postponement of the trial, and himself undertook to find the original deeds or certificates or whatever they were.

He was convinced that his suspicions were well founded when he discovered on reaching Nashville that he was followed by the principal claimant Henderson, but he continued his journey. It was at Augusta where he met his first defeat. The officials wouldn't allow him to examine the records without a certain amount of red tape, and when at last he did get them, the main ones had been taken away and were said to be filed in the vaults of the county auditor, which official was then taking a much needed vacation. To be sure a white man's money and influence had arranged this matter. Then Gale came here and consulted with papa and together they laid plans for getting those papers. Papa advised Charley to seek employment at a certain hotel on the Avenue, and thus cover his movements as much as possible. Fate or providence or some mere chance sent Henderson to Savannah and to the indential hotel. He recognized Gale shortly after his arrival and not knowing to what extent he had succeeded in his quest, resolved to put him out of his way. In the meantime papa had gone to Augusta and without arousing any suspicion had examined the court records which strangely enough were not locked in the vaults of the auditor's office, and secured an exact copy of the originals, duly stamped and sealed. He brought them home and sent for Charles and I supposed they both felt very much elated over the affair, at any rate papa insisted upon the making of julep and punch and even Marion and myself were invited down,—to add grace to the occasion, I suppose. Charley didn't leave here until ten o'clock, but at eight the next morning we heard of the crime that had been committed at the hotel and of how he had been accused of it by one of the guests. The guest who so positively identified him was no other than Will Henderson and the woman's description tallied exactly with Gale's appearance.

Our ball being planned for the near future, and with company and other things I didn't concern myself very much with the matter. To be sure he was only a Negro and I couldn't be expected to look at it in the way I do this case of Percy who is a true blue vein.

Papa says this morning it was proved beyond a doubt that Will Henderson impersonated Gale and even stole some of his clothes to wear, in order to carry out the disguise, and as seen in the dim light by the guest, he looked very much like the accommodating waiter who brought her coffee and toast. Henderson has wilted completely—and now for surprise No. 2. Marion, our dear sweet Marion, it seems has actually become engaged to this Henderson but because of my own affair had agreed to say nothing of her engagement until after Robert and I are married. When papa told us at luncheon of the trial, Marion—because of her French blood or in spite of it—without fainting or screaming (as I am sure I should have done) went to her room and returned shortly with a small jewel case which she opened and O Agnes!—the most exquisite diamond ring with two of those oriental rubies set on either side—a priceless treasure.

She almost flung it at Tom and said, "Take it, and let it be a witness against the wretch, I shall waste no sentiment upon him.

This must be the very ring that was mysteriously stolen from the hotel a few days ago."

Papa asked her where she got it and she said Henderson gave it to her to seal their betrothal. Well papa and Tom went down immediately and made the proper inquiries and it is just as Marion thought. The ring belongs to a guest at the hotel, but for Marion's sake it is to be hushed up.

Henderson has been bound over with three or four indictments against him. It may be months before he has his trial in the regular court. When he does,

suppose you and Nell come over,—your maid has to come as a witness—but for the sake of all that is holy, don't come as Negroes. I'm so sick of that miserable ball, and I don't want ever again to act the foolish part that I did once.

Marion and I have always been more or less proud of the healthy tan and sunburn which we acquire every summer, but from this time and on, Julia King wears a sun bonnet in summer and carries a parasol.

I am tired of writing now, but my mind is relieved. Would you mind calling up Robert—that is Mr. Brister, and telling him I will drop him a line later on and please tell him about this stupid fuss that is going on—there's a dear girl.

Love to your dear mamma and any of the girls you see—and remember, Agie dear, you are the recipient of the longest letter ever written by yours devotedly—
JULIA SNEAD KING.

P. S.—Of course I have written longer letters to Robert but that doesn't count.

P. S.—You would be surprised to know how much law I have learned in a very short time—"Falsely charging or imputing to one the commission of some crime is libelous"—hence Will Henderson is guilty of libel—malicious libel, so Tom says. If I had time I could tell you all about felony, larceny, embezzlement and burglary and you could easily see that Henderson is an arch sinner and has committed nearly everything that papa and Tom can find in Blackwell.

Papa says Mrs. Smith is entirely to blame, for she has always pampered Perce and allowed him too much rope. He has already wasted the greater part of her personal wealth and had been making heavy inroads upon Mr. Smith's account. Recently Mr. Smith stopped Percy's allowance at the National, and it was for funds to continue his gambling deals with Henderson that

led the poor boy to commit burglary.

P. S.—O say Agie that face dye of yours was doctored, that is, it was fixed up, by Charles Gale in order to catch Smith and Henderson in the act of impersonating Negroes. It was papa's idea. Gale put nitric acid in diluted form in it and it caused the chemical change.

Take some good strong coffee and any good alkali and rub the effected parts and the stuff will come off—I don't understand it, but any how papa does.

P. S.—I am now really and truly going to close.

CHAPTER X.

Negro Citizenship—According to Charley Gale.

"I don't see how I shall get along without you Ora," the pale convalescent sat in a chair piled high with pillows and looked very forlorn as she watched the movements of the nurse—Ora had been her constant attendant during eight weeks of brain fever, and now when the patient was pronounced out of danger, she felt no longer compelled to remain.

Charley Gale—the young colored lawyer, who had just won his first case, who had cleared himself of an awful charge, and had succeeded in bringing to justice a most dangerous criminal, had written her only a few days before and had used the very same phrase, now so piteously uttered by Miss Hein. The two years spent in the South had served a double purpose. It had corrected several erroneous impressions on both sides—The employer had found a really competent servant in one who was properly educated, and had found her neither conceited nor officious. The employe had found a singular willingness on the part of her employer, to

recognize worth and to treat with respect one who gave them honest labor for honest hire.

Traditions and sectional differences which make the South, Southern and the North, Northern are not removed in a day nor by an individual effort, and Ora Marshall felt two days later as she bade good-bye to the Hein household that her personal share of the race problem so far as it effected these people, had been solved to the satisfaction of both.

The fee received from the Henderson case was a sufficient guarantee of what must follow and the lovers were quietly married in Savannah after the conclusion of the trial.

Henderson received fifteen years—the maximum sentence—through the influence of Judge King to whom half way measures were less than useless.

Mr. and Mrs. Charles Gale were importuned to remain in Savannah until after the marriage of Miss King, but no persuading could induce the young man to mix another mint julep.

Mint juleps had served their purpose and henceforth he declared that nothing, not even a julep should tempt him from what was strictly in accord with his and his wife's ideas of Negro citizenship.

When the Negro shall have completed for himself a civilization equal to any nation or race of men, when he shall have attained the highest and noblest of purposes, when his going in, and coming out is no longer watched with an eye of suspicion or envy, then, and not until then will he have the time to sip mint

juleps and indulge in the things which after a ripe civilization, denote the first steps of decline.

"You see Judge," Charles explained on the eve of his departure, "the colored man in order to gain recognition must not only be the equal but the superior of his white competitor. If he learns a trade he must know it so thoroughly that he can explain the theory and demonstrate the practice better than the white man who runs in opposition to him, or ten to one the other fellow will get the paying patronage.

But this kind of talk no doubt is like giving the second gift kindergarten beads to a new born babe. He doesn't see them, he can't apply them and he doesn't even notice when they slip from his fingers. My wife's uncle, Charley Marshall in Virginia has expressed the thing a little more plainly. He says the colored man is unfitted financially to spring very many or elaborate surprises upon the nation, and with much labor and no rest must patiently nourish his plan until it becomes a plant—a tangible, living being, and then his white benefactors may water it, weed it and help it to grow."

"I may be letting second gift beads slip from my fingers, but if this check for \$500 will help along the plant you are cultivating—then take it, and may God bless you"—replied the Judge.

He walked away but turned sharply at the gate and called back to the young man on the steps—"Hi there Charley—Be sure the plant you are watching contains at least a few olive branches."

THE END.